

A  
*Present for YOUTH,*  
AND *B. 1. 10*  
*Example for the AGED.*  
OR, THE  
REMAINS  
OF  
*DAMARIS PEARSE.*

Containing her Speech after she kept  
her bed.

And a Copy of a Written Paper, of her own Compo-  
sing, which she left as her last Lagacy to her Bro-  
thers and Sisters; and was the last thing that ever  
she wrote.

And also several pious Expressions, occasionally utter-  
ed in her last Sickness, worth minding.

Together with her Funeral-Sermon, preached by a  
Reverend Minister of the Gospel.

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*Howbeit certain men——believed——and a Wo-  
man named Damaris, Acts 17. 34.*

*——And by it——being dead, yet speaketh, Heb.  
11. 4. lat.*

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Chappel. 1683.*

THE

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*To the Book.*

**G**O, little *Book*, abroad, and tell man-  
kind,  
What *graces* lodged in a *Virgins* mind.  
Declare the glorious wisdom, power and  
love, (move;  
Which did her *infant*-years to Vertue  
And fit for Heaven, when her childish  
days,  
Rather invited her to harmless plays.  
Urge *youth* to make her their *Exemplar*,  
till, (hill.  
By *Graces* steps they mount to *Glories*  
Shame lazy *Christians*, who are grown in  
years; (appears:  
Yet not like-working in their hearts  
Heaven's bless thy errand, and make  
sharp thy Words, (or Swords.  
To pierce the Sinners heart, like Spears  
If they reject thee in a scornful heat,  
Tell them thou'lt meet them at Gods  
Judgment-Seat.

## To the Reader.

**I**T is said in Holy Writ, That of making many Books there is no end; which was never more verified than in this our scribbling age.

This following Collection, which is now exposed to publick view, was not at first so intended, but collected and composed for private use, which after a while coming to the view, and passing thorow so many private hands, not only of Relations and Acquaintance, but also of some that were strangers, who (all of them, as if by one consent) earnestly desired it might be Printed, and some were restless therein; and one threatned, that if I, to whom it did most properly pertain to set it forth, did refuse, and would not do it, it should be done without me by a strange hand; which indeed was the great prevailing argument that did extort it forth: for tho it discover weakness enough (as now it is); yet if it had been done by a stranger, in likelihood it might have contained

## To the Reader.

tained somewhat that is worse than weakness. Now you may be assured you have the very truth; and by what is herein contained, you have a tast of the frame and temper of Spirit, and likewise of the endowments and qualifications of

\* a young Woman, who was several years very much afflicted with great distempers in her body; and lay in a torturing pain several weeks before she departed; some very grievous spiritual conflicts she had, and in great Agonies: yet after a while, a comfortable deliverance, and a most eminent conquest; and tho she had but little cessation of her bodily pain, yet she had most

sweet inward refreshings in her Soul and Spirit, and at last went triumphantly to Heaven; and by strength and the steadfastness of her faith, did (as it were) trample

\* A young woman of so plain education, of whom the following Collection gives you her Character, but only in a tast: This considered, it was the sooner yielded unto, to set it forth: for had it been of some learned Minister, or yet of some aged and experienced Christian man, it had never seen the light; tho the like Piety, Grace and Zeal for God, and to do good to others, is not always manifested in such.

upon

## To the Reader.

upon the very neck of Satan himself.

*I am sensible what is here written, will not suit the palates of this Ages learned Rabbies; it being not calculated to please the humours of worldly wise men.*

Neither will it find esteem among the vulgar sort of loose Christians. But however, some have seriously professed they have received great benefit by it already; and who can tell, but it may benefit others? The Scripture saith, that out of the mouth of babes and sucklings, the Lord hath ordained strength; and God (it is said), hath chosen foolish and weak things, to confound the wise, and things that are mighty; and hath chosen things that are base, and despised, to bring to nought things that are (highly esteemed.)

Tho the person that gave the occasion hereof, was one of the weaker Sex, and but young, and of very plain and ordinary education, (only taught fine needle-work, wherein she was ingenious ) and little experienced in the World, and the affairs thereof; yet she was so very a Christian, so earnest in taking hold of time and opportunity,

## To the Reader.

portunity, helps, and means; and made so great proficiency in knowledge and grace, after she devoted her self to God; and was so careful to prepare for Death and Eternity, and so restlessly longing to have others do the like, that in fine she became so much experienced in the things of God, whereof you have so ample testimony hereafter given; that I question not, but her works will praise her in the gates, and may administer occasion unto others to bless and praise God for her, and these her Remains.

She is gone beyond the reach of envy, and beyond our praises: She hath left a sweet savour behind her; and the Scripture saith, The memory of the just is blessed. That the Lord would bless this unto all those, into whose hands it shall come, and make it successful in doing some spiritual good to others, is and shall be the prayer of him, who greatly rejoiceth to be serviceable to souls.



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*On Mrs. Damaris Pearse;  
An Anagram.*

*Passé Rare Maid!*

**P**ASSE on Rare Maid! unto thine home  
above,  
The World is no meet object for thy love.  
Untoucht, pass through its crowd of Temp-  
ters; be  
Deaf to their charming importunity.  
Thine Husband's Christ; Esponse besides  
him none:  
Lose not thy Nuptials, nor thy glorious  
Crown.  
When thou hast won the point, and got  
secure,  
Let's know what thou enjoy'st, and didst  
endure.  
That with those comforts wherewith thou  
wert fed,  
Surviving friends may here be comforted.

So

D. C.

---

A Present for Youth, and Example for the Aged.

**N**OT to detain the Reader with a tedious Preamble, in brief thus: The Whole of what follows, was occasioned by the Piety and Zeal of a young Woman, who may therein be an encouragement for imitation to others of her Sex; and indeed (besides the extolling of Gods Free Grace and Goodness towards her) that is the only design here aimed at: Her Name was Damaris Pearse; she was born at Dunsford in the County of Devon the 8th of October in the year 1659. She lived the most of her time in Ermington, and there departed this life the 6th of December in the year 1679. So that the whole of her temporal life, was but twenty years and



A few weeks ; she was sick near 4 years ; and so weak for more than twenty weeks before she kept her bed, that she was not able to walk about the Chamber alone, without the help of another ; and after all this, she kept her bed ( being in torturing pain ) full seven weeks : The first day whereof ( in the Morning ) she delivered this following Speech,

The foregoing night had been very troublesome with her ; she having had little or no rest, very much sickness, whereupon she had a desire to see her Parents faces once more together ; they being called came forthwith into her Chamber ; her Brothers and Sisters, after a little while came in likewise. Her Father asked her, how she did ? She answered, I have had this Night, many sweats and colds, and have been very weak, and in much pain, but yet it hath been a very good night with me, for therein I have had many comfortable refreshing thoughts. Her Father replied, that in Heaven there are no sweats or colds ; no sickness, or weakness.

Where-

Whereupon she began to speak at first very sparingly, with long stops, and pauses, through weakness of body, and stoppage of breath; but after a little while, she spake wonderfully quick, and fast, faster than ordinarily when in health.

Thus she began. When Shimei cursed David, some that were nigh would have gone and taken off his life; but David replied, let him curse; the Lord hath bid him. David was a great and noble person, and Shimei was a wicked man, and should David (so noble a Person) take it so patiently, as to say, let him curse: And I am a little piece of dust, not so much as this (pointing at her fingers end) yea not so much as this (holding up the utmost corner of a linnen cloth) yea, I am nothing, nothing, nothing to thee, Lord! and shall the Lord from himself thus visit me! and shall not I bear it patiently, that have deserved infinitely, infinitely, infinitely more! Let the Lord do to me, and with me, what pleaseth him.

Here a little stop: afterward thus; My Dear Parents, you must not suffer your inferior part (*meaning the Flesh, corruption, and Carnal Affections*) (*as afterward she expressed herself*) you must not suffer your inferior part to rise up and prevail over the higher and spiritual part.

You must not murmur or repine, whatsoever befalls me: Know that there is nothing comes to pass by Fortune or Chance: Gods will cannot be altered, or changed in the least: His Will is Holy, Just, and Good; and howsoever it be with me, it is according to the Good Will of God.

Then she called for some cordial, and her Father stept a little out of her presence; When he was come again, she thus spake; Have you been with the Father? There hath been, and there is one with the Father (*meaning Jesus Christ our Intercessor, as afterward she expressed herself*) for me; and tho I am filthy dust, yet the Goodness of the Father hath followed me all the days of my

my life, and it is the Lords mercy that you, and I, and all others, are not confirmed. I see that his compassions fail not : The Lord doth not grieve, or afflict the Children of men willingly; and tho he afflict, yet he will not cast off, and the Lord is breathing in more breath, to make me ready a living Soul for himself.

I have lived twenty years ( as I take it from your selves ) but I have been a sinful piece of dust, yet there is enough in him to make me white again : I am in a weak house, but I wait for a house in Heaven, whose Builder and Maker is God.

I desire ( my dear Parents, and dear Sisters ) that my words may be in sincerity, and may take deep root in you, through the Spirit of God.

*Then she took a little Liquor, after which, she proceeded thus :*

I desire that the words I speak, may be with a sanctified Spirit, and pure conscience. I have lived in the world,

*Tho she thus speak  
of her self, yet she was  
a very lowly and humble  
maid.*

and have been for\*  
high: I would not be  
contented with this,  
and that; but did still  
look higher; but that was vanity:  
Now I see it is better to live in the  
Courts of the Lord, than in the Tents  
of wickedness, tho it were ten thousand  
years.

Now I desire you, my dear Parents  
and Sisters; ( I do not know how long  
I shall live; neither doth any man know  
his time; but ) if you live to see such  
a time, that this my weak Tabernacle  
lie before you, you would not be mo-  
ved at it, but say good is the will of  
the Lord in all his doings,

I am sorry that I should bestow so  
much of the breath that the Lord hath  
given me, in vain words; but there is e-  
nough in Jesus Christ to make it up a-  
gain.

I rejoice to see you my dear Parents,  
and Sisters, but I should rejoice more  
to see you in our Fathers house: If we  
do



do well here, it will be well with us in our Fathers house; and howsoever it be with me now, I hope it will be well with me, when this Tabernacle is dissolved.

I have desired sometimes to live in some Town or City; but the Lord in his Providence hindred it; and it was to fit me for his heavenly City.

I am sorry for nothing that ever I have done, but what hath not been agreeing to the good will of God.

Concerning my being, next to God, who was the first Author and chief Giver thereof, I received it from you my Parents, and I do return hearty thanks to God, and also to you; and as for my being, so for my maintenance, I give thanks to God, and to you, unfeigned thanks.

I am sorry for the dishonour, the great, great, great dishonour I have done against the Great God; and next, for the dishonour to you.

My Sisters, I desire you to mind the things of the eternal Spirit; if you neglect now, while here, you will lose it

for ever; and if you do not find your selves striving against sin now, you will not find the benefit hereafter.

*Here a little pause, afterward thus:*  
This Night hath been a painful one, but yet a sweet night to me, the sweetest that ever I have enjoyed: I have had many sweet inward refreshings in it.

I have sometime thought to speak of spiritual things, but could not, the flesh hath hindered; but now I will keep the flesh under. I have heard my Saviour say, you must not think what you shall speak; and now I find it so: He (Christ) is my Saviour.

You were talking last night of Mr. \*  
*Whiddon*, and I think  
\* *A Godly Minister* (as I believed) that he  
*who departed this life* was a good man: I  
*a little before this* have some time grie-  
*me.* ved, and stranged at it,  
that God takes away such  $\dagger$  men; but  
then I thought, as men  
gather their fruit:  
\* *He being as to* and as you that have  
*his age, in the best of* but a little, do by your  
*his time.* ap-



† apples; you gather them in for store and use hereafter; and you take some delight therein, and you may do so; so the Father when he hath made his servants ripe, then he gathers them to himself for store; for eternity: and he delights therein: but I am not yet ripe, but I desire I may be fitted for his great store-house.

When I look upon my self, I find my self filthy, and altogether polluted; then I left my self; but not hopeless, but gave my self to God, and he took me; but I should have said, that God made me pure, and I polluted my self; then I gave my self to God, and he cleansed me, and he will take me to himself, and I shall never be filthy more.

Here we are like little children, just like so many little children, when they are out in the dirt to play, their Mother calls them to come in to be drest & made handsome and fine, for their Fathers and Friends to look upon them, and they  
out

out of their childishness run away the further into the dirt, and will not come when called.

So it is with us; our heavenly Father calls us, and we out of childishness run away from him in the Wilderness, to sin and follow vanity, rather than be drest for Eternity, by our Heavenly Father.

It is with us here, as if a Noble Person should make a feast, and invite many guests, and he invites them into his inner Room, his best Parlour; but they run away; or stay in some outer Room, in some filthy, nasty Place: So it is with God the Father; He makes a great Feast, and invites the Children of men to come; some come in the inner Room, into the best Parlour, but the most stay in the worst Room, without: O this is sad! and will be so for ever.

I have heard my Saviour say, *That wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; and strait is the gate, and narrow is the way which leadeth*

*leadeth unto life, and few there be that find it.* My dear Brothers and Sisters, If you live after my departure, have a care to enter in at the strait gate, do not spend time vainly, and make fair promises, and afterward be idle, and vain; be careful to please God, and his Spirit, and do not please the flesh, that hath been too much, therefore do not please your selves, and mispend time, as in looking in glasses, and the like, but look more into the Glass of the Word of God.

This night hath been a comfortable night to me: *Here one asked, if much speaking would not do her hurt? She replied,* The Lord gives in more Strength, *and proceeded thus:* Improve all friends and interests for your souls good; whatsoever you do for God, it shall not lose its reward; my desires were for spiritual things, and so I desire you my Parents, Brothers and Sisters, that your aims and ends may be for spiritual things.

I have had much affliction, but the greatest were those that troubled my spirit. This night hath been quick, and it made me mind mortality the more; time runs away quick; we know not our own time: I believe it will be a considerable time before the day of general Judgment; but we know not how near the day of our particular Judgment is; therefore strive to prepare for that day. Have our Saviour rooted fast in you. Those that are in Christ, shall be received into *Abrahams, Isaacs and Jacobs Bosoms*, and be with the Twelve Apostles, and with all other gracious persons that are departed: as † *Mr. Tho.*

† *She knew, and had heard Mr. Vincent preach, and had desired him to recommend her case to God.* *Vincent, and Mr. Whiddon* and others. The hearing some, and reading the books of others, hath made me very joyful: As *Mr. Joseph Alleins*, and others.

And you have joyed me heretofore; O that I might be an Instrument to give in a little comfort to you.

Our

Our Saviour saith, *Him that overcometh, will I make a pillar in the Temple of God; and he shall go no more out; and I will give him a new name, Rev. 3.*

Again, my Saviour saith, *Rejoice, not that the spirits are subject to you; but rather rejoice that your names are written in Heaven.*

I have cause to rejoice all that I can, (which is but little) that my name is writen in Heaven; for who so is not, shall be cast out into outer darkness: let that be stamp't upon your consciences; but for me, I desire to praise him that made me.

Again, my Saviour saith, *My Sheep hear my voice, and they follow me, and I give unto them eternal life, and none shall pluck them out of mine hand.*

I have exceedingly grieved to think how many shall go into the lake of eternal fire, but mostly fearing lest any of these present should; over, and over, and over have I grieved for them; O now think upon it while time lasts:

eth

this



this is a precious day, this is a good day, a day of salvation. It is said, *To him that overcometh, I will give a white stone, and in the stone a new name, which no man knoweth, but he that receiveth it.*

Here she breathed a little: afterward thus. There was never a covetous person more desired riches, or a drunkard his cups, or a gluttonous person to fill his appetite, or an unclean person to satisfy his lust, or an ambitious man honour, or a sick person a physician, or a hungry man, meat, or a thirsty person, drink, never any that is naked, or cold, more desired clothes, or heat, or a sorrowful person ever more desired to be comforted, or an indebted person more desired a surety, never a weak person more desired to be strengthened, never any of those persons hath more desired any of those things, than I have desired the grace of the eternal spirit. None of them hath been more desirous of any thing, than I have been, even with longing for Christ and the Graces of the Spirit. The Graces of  
the

the Spirit, are love of God, faith in Jesus Christ, hatred of sin, hungering after righteousness, long suffering, &c. all these, and many more, I have exceedingly longed for.

And now (my Parents) tho I cannot taste your natural bread, yet I trust I am full of the bread of life, and shall be so for evermore. There is a fulness of fat things in the house not made with hands, in Heaven; There God and Christ sit on the Throne, and the Saints shall sit there too, for they shall judge the world. O that we would judge our selves so. I gave my self to God, and when I have been weak, and sick, he hath strengthened me through Grace. The Lord will not be limited. If there be any that have done me any wrong or offence, (I know not) I do heartily forgive you, and will the World. I bear no enmity to any person or thing in the world, but against sin. Whether you forgive me or not, for the wrongs I have done you, I know not, but



but if the eternal God forgive me, it will be well with me; and then if any should kill me, I reckon no more of it than of a flea on my hand.

The Lord is my portion, saith my soul, therefore will I hope and trust in him. Blessed are all those that trust in him.

The last Psalm that ever I heard, was the fifteenth, the description of a Citizen of Zion: And the last Hymn that ever I heard, was that entituled (*Trust in Gods Providence*) it was very good: There it is said, *The righteous shall not be forsaken, or his seed beg their bread.* A righteous man may have a wicked child, as David had an Absalom; but the righteous children, of the righteous, shall not want their bread: The eternal Spirit shall be their comfort. Should I live a long time in the world, I should not want, for I know the Eternal God will supply me: The words I speak, I know not in what order they are, but they are as the Spirit directs, and helps me.

and

The

The Lord is good to his servants, to all that trust in him. I hope I shall be ashamed of nothing, but for the works of the flesh.

The Lord is the same, yesterday, to day, and for ever : He is *Alpha* and *Omega*, the first, and the last, and my times are in Gods hand.

My dear Father, so long as you trust in the Lord, you have your reward with the Father which is in Heaven. Father you must be patient with your little Daughter in the flesh. I have been in heats and colds, but the Lord is able to raise me up, as well as to cast me down.

I desire when my departure is at hand, that I may lie down in peace : The Grave is a sweet bed : I never found such a sweet bed, as that bed ( the Grave ) is to me, in all my life. This flesh is laid down in dishonour, but it shall be raised in Glory.

About a year ago, I was ( you know where ) For certainty sake, one asked her, saying, where do you mean ? To which a-  
C  
nother

nother that stood by, said, I think she means at Morton, was it not? She replied, yea, it was. There I heard a good man, I believe he is so, he spake from the spirit, I believe he did: But when I went unto him ( once and again ) hoping to receive some comfort from him, in private: He was to me strange and silent, and his silence at first much troubled me; but since, I trust my Father which is in Heaven, his mind was to teach me himself: ( that was, by my close studying of good books, and earnest prayer, thereby he would teach me himself ) His mind, in that which I went to a man, to be resolved in, and thereby he comforted me, and it was that himself might have all the Glory:

My dear Brothers and Sisters, I love you so well, that I could give you my heart: I have many good books, and

\* She privately earned some small matter with her needle (when able) and it was to bestow it in books, as she did every day thereof.

I made many \* shifts ( that is according to the flesh ) to get them: but never wronged any person in the least for them. And

*Her Speech.*

And I have one paper, written when in much pain, which I shall leave with you. Think upon that, but most-ly think upon the Glorious God, and upon the preciousness of your own immortal souls, they are more worth than ten thousand worlds.

I have been much troubled, and I have gone to God, and have received much comfort, but never had so much joy and comfort in all my life, as when I was ( I think ) you know where. *Here one asked where ? To which another near her said, I think she meaneth, when she was at Mr. Serles at the Lords Supper. Then she said, yea it was so : O the joy and comfort that I then received ! It was such as I never had in all my life : I cannot express it : When many others stayed in the outer rooms and outer Courts ( as hinted before ) through their cowardliness, and childishness : with such 'tis sad : But had I breath for ever, I could not do enough for my Saviour.*

I return praises to the Eternal God, for himself, and for my Saviour, and for the Holy Ghost.

The Lord will cease a little, and refresh me before I go hence, and shall be here no more. Tho I have but a little breath, yet the Lord can give in more: if I had none, he can raise me up again. The will of the Lord be done.

*Here she breathed a little, and afterward, with an austere countenance, and her voice altered: she thus proceeded:* A Backslider in heart shall be filled with his own ways: Backsliding is a filthy thing, but a good man shall be satisfied from within himself, in his heart and conscience, by the Spirit of God.

God made all things at first, very good, but the best was the living Soul; but we all sinned, and were good for nothing, but to lie with Devils; then God sent his Son to redeem his Elect: And I trust I am one of them, but I cannot (as yet) assure my self; my hope is in the Lord for ever, and ever, I trust in him, I trust in him, I commit my self  
to



to him for ever, and ever, and ever,  
Amen.

The Lord will give in more Grace,  
I wait for him, and for him alone.

All that I am, and all that I enjoy, is  
the Lords.

Hitherto one wrote in short-hand, but  
not all that she spake, — lack abundance.  
Here she stopt, whereupon the writer cea-  
sed.

A little while after, she spake again  
much more, but the pen being laid aside,  
and she spake so fast, and all in short sen-  
tences, that none thereof was written.

Next a Copy of the written Paper a-  
forementioned, of her own composing,  
which she had delivered, as her last lega-  
cy to her Brothers and Sisters, whom she  
obliged by promise to improve to the Glo-  
ry of God, and the good of their own  
souls, and was the last thing that ever  
she wrote.

But before you have an account thereof, give me leave to premise this request to the Reader, That in reading he would mind by whom written, (viz:) that he would mind her sex, age and education: A maid, young and plain: And likewise, that he would mind for whom designed and intended, (viz.) for her Brothers & Sisters, of whom there were double the number younger, to those that were elder than her self; all young.

Considering this, and the intention of her affection towards them, so; let none nauseate at the plainness of the stile, or phrase, or if now and then he find repeated and used the same matter, words, or Texts of Scripture, or somewhat borrowed from others. Such to whom this plain fare is beneath, may leave it: Such to whom it affords any savoury relish, let them feed on it, and improve it.



## A Copy of the last things written by *Damaris Pearse*.

*O that I could but win Souls to Christ !*  
Prov. 11. 30.

**A**LL men by nature are under the power of their sins, *Psal. 51. 5.* They are naturally bent to do evil, their hearts are bent after sin and iniquity, and it is by the convincing, awakening, and sanctifying power of Gods Spirit, that the hearts of any are changed ; And except a man be converted, and born again, he cannot enter into the Kingdom of God, *John 3. 3.* and *Mat. 18. 3.* Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.

And become as little children, that is, we must be kind, and loving one to another, and tender hearted, and we

should be humble and lowly in heart ; have mean and low thoughts of our selves ; and forget injuries, and pass by wrong done to us by others : we should forgive our enemies, as we hope for forgiveness from God : Now we should examine our own hearts , *Psal. 4. 4. Commune with your own heart upon your bed,* 1 Cor. 11. 28. Whether ever there hath been a real change wrought upon your souls, or no ? If the bent of your souls be after sin, and the pleasing of your flesh, more than for the pleasing of God.

If your hearts be set upon carnal things, to gratifie self, and to fulfil the lust of your flesh, and to love this world more than to love God ; then your case is very sad ; but if your great care be to please God , and to eschew evil, to avoid sin, and to save your souls : then you are the people of God : Do you study so to walk, as to approve your hearts to God ? is your great comfort in God ? is he your portion and treasure ? and if your greatest comfort be

Liberté in

in the enjoyment of God, then you are his peculiar people. It is not the forsaking of some sins, that doth make the change in the heart: There are many that do forsake some sins, such as may disgrace them before men, but they love all sin in their hearts; why they are as wicked as any; neither is the forsaking of sin in time of affliction onely, the changing of the heart, but the hating of all sin; the least sin, the most secret sin, the striving against it, and the forsaking of it, is a sign that there is a change wrought in the Soul.

We should consider the great love of the Great Almighty God towards us poor miserable sinners, that when we were in a lost condition, and could no way help our selves; then he sent his beloved Son into the world to deliver us from our sins, and to give unto us eternal life. *John 3. 16.* and we should consider the great love of the Lord Jesus Christ towards us: He came down from Heaven, from the Glory of his Father,

Father, and took upon him the nature of man; he satisfied Gods Justice, in his suffering for our sins, he suffered a most shameful, painful, and cursed death, even the death of the cross, for sinners, all that should believe in his name. O now that people would but lay hold on the Lord Jesus Christ for life and for salvation. He is the onely way, the truth and the life; *Joh. 14. 6.* They that have an interest in the Lord Jesus Christ, shall have eternal life; And then as for all such, if they are sure of nothing here in this world, yet they are richer than if they had all this world to their command without him: *What shall it profit any man if he shall gain the whole world, and lose his own soul? Mat. 16. 26.*

O it is the great desire of my Soul, that people would but turn from their sins, and give up themselves unto the Lord Jesus Christ, and receive him by faith into their Souls; there was never one Soul that came unto him, and steadfastly believed on him, that ever he cast  
away,

away, but they have all eternal life, it doth grieve his heart when sinners will not come unto him that they may have life, *John 5. 40.*

We may see how he was greived because of the people of *Jerusalem*, that they had out-lived the day of their visitation, *Luk. 19. 41, 42.* And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least, in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes. We should take care that our hearts be not hardened through the deceitfulness of Sin, *Heb. 3. 13.* We should pray to God that he would keep us from a seared conscience, and from a hardened heart, and that he would make us truly sensible of our sins, that we may be humbled, and that our hearts may be broken for sin, that we may have a godly sorrow upon our hearts, such as worketh repentance unto salvation never to be repented of, *2 Cor. 7. 10.*



It doth greatly concern us to know whether we are of the number of those that shall be saved : We know not how soon we shall dye, and depart out of this world ; and if we dye without an interest in the Lord Jesus Christ, it will be miserable with us to all eternity : we have all of us precious and immortal souls within our bodies, which must be either saved or damned, must go either to Heaven, and be glorified with God to all eternity, or go to Hell, and be tormented with Devils to all eternity.

There is none can express the delight and comfort that the Saints in Heaven do enjoy, they shall have everlasting rest and peace, *Isa.* 57. 2. and continual joy in the Lord, *Mat.* 25. 21. They shall have a kingdom, *Luk.* 12. 32. and a Crown of life, which the Lord hath promised to them that love him, *Jam.* 1. 12. None here can tell their blessed state, as it is written ; Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath

hath prepared for them that love him,  
**1 Cor. 2. 9.** They shall be glorified  
with God and Christ to all eternity.

And then on the other way, there is  
none of us that doth know, nor can  
conceive, what it is to be damned : O  
what a dreadful thing damnation is ; it  
is to be banished for ever from the pre-  
sence of the glorious God, and to be  
tormented with Devils to all eternity,  
**2 Thes. 1. 9.** *Who shall be punished with  
everlasting destruction from the presence  
of the Lord, and from the glory of his  
power : It is eternal banishment and  
separation from God, Christ, Angels,  
Saints, Heaven : This is the punishment  
of loss, and the worst of Hell, Mat. 25.  
41. Then shall he say unto them on the  
left hand, depart from me ye cursed in-  
to everlasting fire prepared for the Devil  
and his Angels. O terrible, terrible, to  
be doom'd and sentenc'd to lie under  
the wrath and hatred of the infinitely  
great and dreadful God for ever and  
ever, so long as God shall live, whose  
being is to eternity ; so long as there*

is a Devil to torment, or to be torment-  
ed, shall their plagues last.

O that people would consider, now  
while they are here in this world, and  
prepare for death: To one of these  
two places their souls must for ever be:  
O that the thoughts of Heaven, and  
the Torments of Hell, would cause  
people to consider and prepare, that  
they might come safe to this Heaven,  
and escape this Hell.

Oh it doth greatly grieve me when  
I do seriously think of it, of the great  
number of those which shall be damned,  
and the small company ( in comparison  
of them ) that shall be saved, *Mat. 7.*  
*13, 14.*

I am a poor weak Creature, and it  
hath pleased the great God to cause di-  
stempers, and weakness, and sickness,  
to light on my body: These two years  
and + quarter; I never  
having a days health in  
this time, but very  
much distemper and  
infirmity on my body.  
Many

† This was written  
at least a year and half  
before she died; and  
she sickly two years  
and a quarter before  
she wrote it.

Many times I have thought that the Lord had sent the Messenger of Death, to take me at that time out of this present life, but by his good hand my life is lengthened unto this present hour. Beside all this, I have had great trouble and perplexity in Spirit, and mind, which none but God doth know of, which I could never have stood under, had not the Lord wonderfully supported me, and born me up under it, by his mighty hand.

Now I desire not so much the restoring of my body; for I do think I shall never have the enjoyment of health more in this world: (tho it is not impossible with God.) But if it were the Lords Will that I should have health again, I do hope by his help and assistance, to improve it to his praise, and glory. Tho I have a sinful and corrupt heart within me, yet the Lord is mighty to save, and help, and succor those that trust, that put their trust in him. Now the Will of the  
Lord.

Lord must be done; and I desire that the Lord would lay no more on me, than he would enable me to bear with patience, and that he would comfort me under his afflicting hand, and that all sin, and guilt cleaving to me, may be fully expiated, and discharged through the blood of Christ, and that the Lord would give me assurance of his love through Jesus Christ, tho I am a sinful creature; That I may have true and saving faith to lay hold on the Lord Jesus Christ for Salvation, that I may never fall away from him. If the Lord should leave me to my self, then I shall perish eternally; but I trust in the Lord, and hope that he will pour down his rich and precious mercies on me for Jesus Christs sake, that my soul may be truly and perfectly sanctified by his holy Spirit; and that I may never be lead aside by the devices of Satan, and the corruption of my heart, and the deceitfulness of this world; but that my soul may be stablished in righteousness, and confirmed in the end,  
that



that I may be blameless in the day of the Lord Jesus Christ; that I may have a sure interest in the Lord Jesus, then I shall be happy to all eternity. O my desire is, that however the Lord be pleased to deal with my body, that it may go well with my Soul to eternity, and that I may have the enjoyment of God through Christ, for there is nothing else can give real comfort to any Soul. I hope that the Lord hath begun a good work in me, and that he will make it perfect in the end, and that he will sanctifie his dealings towards me, that it may be for his glory, and my eternal comfort; and I desire that my will may be thoroughly resigned up into the will of God either for life, or death; and that I may have much of Gods presence with me, and may always have good thoughts of him, and of his dealings towards me, in all that he doth or shall lay upon me, and that I may improve all his mercies for his glory, and my eternal comfort; and that when he is pleased to put an end

D

to

to this temporal life, that my Soul may be fitted for Spiritual and eternal life in Jesus Christ.

O now that people would seriously think what shall become of their Souls, considering how great the multitude is, that go in the broad way that leadeth to destruction, and how few there be that enter in at the strait gate that leadeth unto life, as *Mat. 7. 13, 14.* We have but a little time to live here in this world; and that is of very great concernment, that we should make a good improvement of it; eternity doth depend upon it; as we live here, so it will be with us to eternity: we are now brought upon the Stage of this world, here to act our parts for a whole eternity; if we make not a wise choice now, we are undone for ever: What our present choice is, such must our everlasting condition be, *Luk. 10. 42. Luk. 16. 25.*

Now is your time to repent of your sins, and to make peace with God, it cannot be done after death; now is the  
the

the time that Christ is offered unto you ; and if you will not receive him now, you shall never have any part in him hereafter ; now is the day of Salvation, 2 Cor. 6. 2. Now is the time you may be accepted of by God ; and therefore do not stop the mouth of Conscience ; for if you do, it will be the greatest Witness against you hereafter, then it will tare and lash you, and be a continual torment ; *For their worm shall not die, neither shall their fire be quenched, Isa. 66. 24.* If you now refuse the calls of God, your conscience will continually accuse you hereafter ; therefore have a care, do not refuse to hearken to Gods call, for if you refuse now, you shall never have any calls nor invitations from God hereafter.

Have you any business, any concern of greater importance to you, than the concern of your souls and eternity ? If you are to appear before some earthly Judg, especially if it be about a matter that concerns your life : O

how thoughtful are you to have all things ready, and in order, in reference thereunto : and should not you be as thoughtful and as careful to make all ready, and to set all right, in order to your appearing before the Judge of all the earth ? and that about a matter which concerns the life of your souls, about a matter of eternal life, or death ? Well, what shall I say ? Will you set about this great business, this great concern ? Or is it all one with you, whether you live or die, are saved or damned to all eternity ?

Oh that people would consider how near they are to eternity ! How near we are to our everlasting habitation ! You are all going down amain the stream of time, into the great ocean, and you will shortly come thither.

There is not a step, you step, nor a breath you draw, nor a word you speak, nor a moment of time you live, but hath an influence upon eternity. Oh now that unconverted sinners would set about  
this

this great work to prepare for their souls and eternity, before they go hence, and be no more in this world! Sinners! will you set about this great business? Your work is wholly yet to do, tho it may be, your day far spent, your glass is almost run, your sun near setting, and all your work to do.

Oh 'tis high time for you to awake out of your sleep; unless you mean to sleep the sleep of eternal death.

These golden sands running, will quickly be gone; a short race will soon be run: O what a nothing is our life! as one may say, a span, a dream, a wind, a shadow, a vapour, a post, swifter than a post, *Job 7. 6.* You are all going to your long and last home, to the house of eternity: *Every man goeth to his long home, Eccles. 12. 5.* How doth he go? He goeth swiftly, always in motion, night and day, sleeping and waking, labouring, or loitering; this post hastens; time and tide stays not: Man doth not discern, or perceive how his precious time doth fly from him: And



we know not how soon all our precious time will be gone from us; we know not how soon our souls shall be separated from our bodies; We know not how soon we shall pass into eternity.

And Oh that people would consider which of the two eternities they are going towards ! Oh that they would deeply and seriously consider, that there is one place for the sheep, and another for the goats, one place for the righteous, and another for the ungodly ; one place for believers, and another for unbelievers : An eternal night, or eternal day ; eternal pains, or eternal pleasure ; eternal happiness, or eternal misery ; eternal life, or eternal death ; eternal Heaven, or eternal Hell.

Oh that my dear Brethren and Sisters would truly and sincerely seek after the welfare of their precious and immortal Souls, now while it is time !

My dear Brethren and Sisters, I have many times had great fears and cares about your precious Souls ; as you are nearest related to me, so you are  
nearest

nearest to my heart: I could desire that all men would turn from their sins and believe in the Lord Jesus Christ, and close with him, that so they may have life and salvation by him; but my greatest desire is for you, my hearts desire and prayer to God for you, is, that you might be saved.

My dear Brothers and Sisters, great is the misery of an unregenerate estate; without regeneration, repentance, conversion and holiness, none can be saved, and see God, as in *John 3. 3, 5.* and *Luk. 13. 3, 5.* Except ye repent ye shall all likewise perish. And *Heb. 12. 14.* Without holiness there is none shall see the Lord: and a carnal estate, is an estate of death, *Rom. 8. 6.* And if ye live after the flesh ye shall die, ver. 13. And the Apostle saith, love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him, *1 John 2. 15.* Know ye not that the friendship of the world, is enmity with God? Whosoever therefore will be a friend of the world,

*world, is the enemy of God, Jam. 4. 4.*

Now if any man be in Christ, he is a new creature, *old things are past away, behold all things are become new, 2 Cor. 15. 17. and as many as are led by the Spirit of God, they are the Sons of God, Rom. 8. 14.*

Oh that you would consider and meditate upon these, and such like Texts of Scripture; and try your selves thereby how it is with you. Mr. *Joseph Alleins* book of conversion might prove a great help with the Lords assistance and blessing; and there are many other good books that might prove a help to you herein, which the Lord direct you unto; and that you may read and consider, and lay it to heart; and that you would search narrowly into your own hearts, and the Lord of Heaven grant that his heavenly and spiritual blessing may rest upon you all.

I have many times desired the Lord for you, that he would cause you to see the great evil of sin, and to close savingly with Christ, and receive him  
upon

upon his own terms, and that you may be regenerated, and born again; that you may be truly converted unto God, that you may receive forgiveness of sins, and that your souls may be truly sanctified, that you may all be redeemed by the Blood of Christ, and may be justified by faith in him, and that the Lord would sanctifie his dealings towards you, that it may be for his glory, and your good; and that you may live to the praise and glory of God; and be comforted in him to all eternity.

Oh now that you would give up your selves to God, resign up your selves in Covenant to him, through Jesus Christ, for ever to be his, to walk in his wayes, to be guided by his laws, to be ruled and directed by him at all times, that you might never depart from him.

Oh, that you would truly prepare for death and eternity: Make a true preparation for death, and then you will be in a well set way to live; for till people are prepared for death, they

they are not well fit to live.

Oh now you should give up your selves to God by prayer, pray heartily to God, that he would come in with converting and sanctifying Grace into your souls: *Draw nigh to God, and he will draw nigh to you, Jam. 4. 8* The Lord is very near to them that call upon him in truth, and will never leave nor forsake such as put their trust in him. He that neglects prayer, is an unsanctified sinner; they that neglect prayer, cannot expect the blessing of God, on either soul or body. All they that are the adopted children of God, they have the spirit of prayer in them; whosoever is born of God, can in some measure express himself to God, and cry unto him for pardon of sin, for grace, for peace of conscience, with earnestness and confidence in God, Rom. 8. 15. *For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father.*

Now



Now this Spirit of bondage, and fear, it is the Spirit of God; there is a spirit of bondage once in all they that are the true people of God, working fear in them, and afterwards it doth become a spirit of adoption unto them. First the Spirit of God doth convince people of their sins, it shews them the evil of sin, and so brings them in fear and bondage, about their sins, and afterwards the Spirit of God doth comfort their Souls; people must be convinced before they be converted; they must be sensible of their sins, and pricked to the heart, before they will ask what they must do to be saved, Act. 2. 37.

And then afterwards the Spirit of God doth come in with comfort to their souls; then the Spirit of God causeth them to cry Abba Father, that is, to make their request to God as to a Father. Prayer is a duty that doth lie upon all people, and God doth accept weak prayers from his children, if they be sincere: There are many Hypocrites

pocrites that can make better prayers, (that can expresse themselves in prayer better ) than many of Gods chosen ones, but God doth reject them, because they are not sincere, *Prov. 15. 8. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.*

We must pray with fervency, and with reverence and confidence: with fervency, that is, with the earnest desires of our hearts, crying Abba Father: with reverence, that is, we must reverence and honour God in our hearts, *Mal. 1. 6. and Psal. 89. 7.* And with confidence, that is, we must trust wholly in God through Christ, *Heb. 10. 22.* Let us draw near with a true heart, in full assurance of faith. *Mar. 11. 24.* We must desire the Lord that he would enable and help and assist us, to pray aright, and acceptably unto him. *Rom. 8. 26.* The Spirit helpeth our infirmities, for we cannot pray as we ought. It is against the light of nature, against reason, for people to neglect to pray unto the

the God that made them, and that giveth them all their good things. If you cannot well pray of your selves, the Lord will help you to do it, if you be earnest and willing; if you be sensible of your sins you will not want words in confession; if you be sensible of your wants, you will not lack expressions to make them known: The Scriptures will furnish you with expressions and matter, if you read, and study, and mind them; if you can groan and cry for Christ and Grace, the Lord will hear and help you: We have all great need to pray to God for pardon of our sins; for we are often defiled with sin; and we have often need to pray to God for the pardon and purging away of our sins, and for the sanctifying of our Souls; and it is a great priviledge that we have a God and Father to pray unto; and that will hear us when we call upon him.

Now we should lay aside every weight, and the sin which doth so easily beset us, *Heb. 12. 1.* Sin will quickly

ly beset us, if we have not a special care to resist and strive against it.

And we must resolve upon sufferings for Christ, if called thereunto: *He that endureth to the end, the same shall be saved*, Mat. 24. 13. All that will live godly in Christ Jesus, must suffer persecution; and tho' affliction be heavy, yet it will work a far more exceeding, and eternal weight of Glory, 2 Cor. 4: 17. Rev. 3. 21. Joh. 16. 33. Rom. 8. 17, 18. *If we suffer with him, we shall be glorified with him.*

And we must persevere, and hold out in the ways of God, unto our lives end: we must be stedfast and unmoveable, and ever abounding in the work of the Lord, knowing that our labour is not in vain in the Lord.

I would have enlarged more, but am

*\* It being on a single sheet, thick and close, written on both sides.* prevented for want of  
\* space.

My dear Brothers and Sisters, I commend you to God; and to the word of his Grace, which is able to convert and build

build you up, and give you an inheritance among them that are sanctified. Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be Glory for ever, and ever, *Amen.*  
*Heb. 13. 20, 21.*

I desire that what I have here written, may tend to the Glory of God, and your souls good and comfort.

*Your Affectionate Sister,  
Damaris Pearse.*

1678.

SOME



74  

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Some of her expressions in her  
last Sickness.

*Some of the pious expressions of Damaris Pearse occasionally uttered after she was confined to her bed; many of them spoken when she was in so very great pain that it was difficult for her to speak intelligibly; with some observations on them, and concerning her, worth minding.*

**F**OR some few days, after she kept her bed, she would often breathe out, O spare me a little before I go hence, and be no more.

*The two first days, she had two or three extreme sharp †  
† Paroxysms. fits or agonies; so sharp that the like were never seen by any then present: she had some sence of their approach; for immediately before they came, she would have all in the room to pray*

pray to God for her, that, that bitter cup might pass; and so again, and again, every time: after the

first + fit was past, she † Paroxysme

said, This is not the last; I shall have more, but none so bad, as that, that is past; and so it was, † Paroxysms

and these + fits on her, continued just so long, as there was (then \*) praying for her.

\* It may be Satan (the grand enemy of prayer) was permitted then more than at other times; to have some agency therein, to make disturbance, and to shorten that exercise, and to dissuade and discourage from the like afterwards.

And in regard she used one phrase every time, she would have others pray for her; which was, that that bitter cup might pass; one that stood by, asked her, what she meant thereby; she replied, The Cup of Gods Wrath, which in that agony, she apprehended and felt in her Soul.

And a few days after, she again declared, that it was not to be expressed, what therein she suffered, that she felt the ve-

ry wrath of God ; but even therein the Lord ( said she ) upheld me ; and since hath given me a Prospekt, and a view of the Glory of Heaven.

And some time after she kept her bed ; speaking of the many experiences that she had had ; sometimes, how sad it had been with her when under apprehension of Gods displeasure for sin ; but within a short while after, God did refresh and comfort her , even with unspeakeable joy ; but never so much at any one time , as since confined to her bed.

She would often advise those that visited her, and those that watcht by her, in their health to mind their latter end, and to prapare for it, and eternity ; which they were ( as she said ) hastning and nigh unto ; and sent such messages to some others that had enquired for her ; whom she had not seen a long time ; as

by a near + Relation, to those at her home ; go

( said she ) tell all the wicked ones in your house, that they prepare for a long eternity , often repeating it , and charging her so to do.

The

The like she charged  
another \* neighbour then  
present to tell a near Re-  
lation and his Family.

\* I. P.

† V. T. P.

And the same charge  
she gave a † third, to  
tell another † Relation  
and his family; yea she  
charged all ( almost )

† M. W.

† V. I. W.

that came into her presence. to mind eter-  
nity, and to keep good consciences, and to  
consider how time was hastning away  
making improvement of every thing she  
saw or heard, and desired others to do  
the like, and all to stir up to prepare for  
eternity. She would be speaking either  
some sentence of Scripture, or some other  
good words, that were very suitable to  
such as were present, or suitable to what  
was mentioned occasionally in her hea-  
ring; urging to do good, to repent and to  
prepare for death.

To one that is a rich Heiress, she spake  
somewhat long unto: Thus; Those that  
are rich ( said she ) have a great privi-  
ledg for the advantage of ther Souls,

and to do good, before others that are poor: but yet (*said she*) the poorest person that is, tho he have not clothes to his back, if he have Grace, is in a thousand times better condition, than the richest man that lives; for God hath chosen the poor of this world, rich in faith, Heirs of the Kingdom; whereas you know that the rich man (in the Gospel) when his goods increased, he enlarged his barns, and he thought he had laid up for many years; and thereupon bid his Soul take its ease, saying, *eat, drink, and be merry*; but God said unto him, *Thou fool, This night thy Soul shall be required of thee*; then whose shall these things be which thou hast provided? He thought himself rich, but God accounted him a miserable fool.

O that such would remember what Christ said, when he beheld Jerusalem and wept over it, *O that thou hadst known, even thou, at least in this day, the things which belong unto thy peace!* O that such would mind this, before peace be hid from their eyes! For then



it will be sad with them, notwithstanding all their riches; *with much more, spoken then to the like purpose.*

To\* one that visited her; at her farewell, she \* F. P. spake thus, Remember you must shortly appear before the Great Judge of all the world.

Once when several young † folk ( that † I and V. A and T. O and I. VV were related ) visited her: After some little discourse, she held up her arm, ( which was then very lean and small, her flesh being much wasted: ) This ( said she ) was once full and prosperous; look upon it, and while your bones are full of marrow, and you have strength, improve it for God, and prepare for eternity. Much more she spake unto them.

To others ( she said ) There is a pretty little Text, thus she often called it, before she exprest it; afterward she said, It is this; Take ye heed, watch and pray, for ye know not when the time is; Is it not a very good one? and will you remember it? E 3 Con-

Concerning her improving of what she heard and saw : Once hearing a little Sister sent down on an errand, and bid make haste ; said she , Why so hasty with the little one ? but yet remember, not slothful in business, fervent in Spirit, serving the Lord : chiefly mind this latter, and yet forget not the former.

Another time hearing one of the little ones, in a morning, mentioning meat, and bread, O said she ,

The living bread is he on high,  
That down from Heaven came,  
And he shall live, and never die  
That eateth of the same.

Next of her improvement of the shining of the Sun, and its Shadow, passing round the Bed-post, in the forenoon on one side, in the afternoon on the other side thereof ; O said she, look and consider how the shadow, that a few hours since, was on that side the bed, now is on this side ; it should mind you how time hastens

hastens away ; So by the motion of the Clock ( altho the striking weight was taken off many moneths before she kept her bed, she not being able to bear the noise thereof ) every motion therof ( said she ) should mind us how time passeth ; yea every breath you draw, you have one breath less to draw, and one breath nearer eternity than before. O mind these things, and learn thereby to prepare for eternity.

And so concerning her own sickness and pain, some weeks after she kept bed, she would often speak it with abundance of confidence, when in extremity of pain, that it was not for her own sake, that she was continued so long in such torturing pain; but for your sakes ( said she ) to those then present, and for the sake of all that visit me, and all round about that know me, or that shall hereafter hear of me, and of my sickness, that you and they all may by me be warned to make preparation for eternity, while in your health and strength, before sickness and pain seize

on you; for then it is no fit time or case to prepare for death and eternity; how unfit am I now to prepare for death and eternity, were it not done before? *Of such like improvements made by her, you may have more anon.*

*Being heard often say, I hope in God, and I trust in God, and the Lord is my Portion, saith my Soul, therefore will I hope in him; and sometimes the same as in the Hymn, Thus,*

The Lords my Portion saith my Soul,  
Therefore my hopes on him shall  
(roul.

*Whereupon one asked her, if she knew how long since it was, that she set her heart wholly to seek, and serve the Lord? There was no reply then from her, she not being able to speak (for so it was with her sometimes, near a whole day together) but a while after, tho with much difficulty, she spake, saying, As near as I can remember, it was about four years and half since that I really and heartily in a solemn Covenant gave my self*

self to God, and about three quarters of a year afterwards, I renewed and confirmed it before many others, meaning at the Lords Supper, *as she afterwards more fully expressed her self.*

*She would much bemoan, and lament her unserviceableness to God, when sick on her bed ; after this manner, Here I lie, idle, and can do nothing for God, I cannot pray, or read, or do any thing for God, but ( said she ) as it was said to Samuel , when sent to anoint one of Jesses sons ; Man looketh on the outward appearance, but the Lord looketh on the heart; and the Lord saith , My Son give me thy heart : The heart the Lord requireth, and the heart the Lord accepteth , and I have given up my heart wholly to the Lord , and to him onely , and the Lord hath accepted of it.*

*Concerning her endowments, and attainments, besides her great skill in, and her ingenious dexterity, ready invention, quick dispatch, and curious putting out of hand, the choicest sort of needleworks and*



*and most other kinds of fine works, such as young women often are exercised in; whether with silk, thread, or other materials, so great variety, and plenty, and so excellently done, as is scarce credible of one so young, as when by her made, and finished; and as in these, so she was skilled in writing ( right spelling ) reading, and of good understanding, and all learnt by little instruction.*

Of her Gifts and  
Graces.

But besides all these, she was richly endowed with choice gifts, and graces, as to instance in some,

I. Of her Memo-  
ry.

She was endowed with an excellent retentive Memory, as appeared not only by the many score Chapters and Psalms, both reading and singing, and spiritual Hymns, ( and other Verses ) that she had read, and heard, and retained in her memory; but chiefly in this, while in health, it was for several years her constant practise Lords dayes to hear, but not write; and tho three miles distant from

from where she lived, and she still walkt it when very young, which made her weary at night, yet next day she did in a very legible hand write most part of both Sermons, that she had heard the day before, both matter, and method as delivered, of which there are great multitudes left.

From this store house of her Memory, as strength permitted, and occasion was offered, she spake many choice sentences of Scripture, and now and then, a verse or two of Psalms, or Hymns, in which while in health, she much delighted, and did even abound in; but after on her bed, not able to speak, passing one or two at a time: She would often breathe forth this,

‘Farewel vain world as thou hast been  
to me:

‘Dust and a Shadow, those I leave with  
thee.

She likewise spake these following,  
at several times.

‘Muse

- ' Muse oft upon thy latter end,  
 ' The thoughts of death will make thee  
   mend.  
 ' Account't thou death a dreadful thing,  
 ' Which hath by Christ now lost its  
   sting.  
 ' Glad are the Saints, dissolv'd to be,  
 ' To live with Christ, his face to see.  
 ' Vanquish'd death I wish were nigh,  
 ' It ends a Christians misery.  
 ' Exceeding welcome death's to me,  
 ' Death will I meet, I will not flee.  
 ' Quiet thy self, thy day of death  
 ' Excels that hour thou first tookst  
   breath.  
 ' That deadly foe, last foe of all,  
 ' At last shall have a deadly fall.

Presently after she spake this verse,  
 she smiled, and said, ' It shortly shall  
 ' be so with reference to me. Another  
 time thus,

- ' Each morning brings a fresh record,  
 ' Great is thy faithfulness, O Lord.

' Rouze

‘Rouze up thy fluggish Soul O man,  
‘When first awake thou art,  
‘O then let God, and his concerns,  
‘Be next unto thy heart.

Great noise was a great disturbance to her, which yet was her lot many times to hear, and suffer; and O that it might not be laid to the charge of those that wilfully caused it: Once upon such an occasion, she ceased from what she was speaking, I shall omit the circumstances, which made that which she forthwith said, the more suitable; it was thus,

‘He well may quake, and fear to die,  
‘That in his filthy sins doth lie.

Once speaking of the misery of mankind by nature, and of the blessedness of those, whose sin is pardoned; she said thus,

‘I do confess that I receiv’d  
‘My very shape in sin,

‘In

- ‘ In it my mother me conceiv’d,  
‘ And brought me forth therein.  
‘ O blessed is the man to whom  
‘ Are freely pardoned,  
‘ All the transgressions he hath done,  
‘ Whose Sin is covered.

To some that stood by, she said,

- ‘ Think upon God, and thy poor soul,  
‘ And Christs appearance, when  
‘ The Graves must open, dead must rise,  
‘ And whose shalt thou be then?

Yea to every word she heard, or action she saw, she would have either a verse or sentence of Scripture suitable. Once being troubled at the idle talk of one present, that after many requests would not desist; she thus said, He that being often reprov’d, hardneth his heart, shall suddenly be destroyed, and that without remedy.

Another time, when a person of quality visited her, her head-clothes not having been righted for some time, because



cause of her weakness, some of her hair was come out, whereupon as she was able with her hand, she laid it aside, but (said she) God hath not respect to the outward dress, and adorning, but to that which is on the hidden man of the heart.

She had great Zeal for God, and hatred against sin, as appeared by several expressions.

Of her hatred  
of sin.

One time hearing a little sister cry out, (O Lord) she was exceedingly grieved that Gods name was taken in vain. Another time the binder of her Issue being loosed on a Lords day evening; as soon as it was known, one that was with her, righted and new bound it, but was longer about it than she was willing, whereupon she was much troubled, that being so near eterniey, any part of the † Lords day (tho it was then almost gone) should be spent about her flesh; and

\* Not that she was against the works of mercy on the Lords day, but she then apprehended

(said

her self at the very point of her departure, and did so wholly fix her thoughts on God and Christ, that she would not therein be interrupted; yet she a little revived again, and lived a few weeks afterward.

(said she) I repent it heartily, and do you pray that God would pardon it.

She would often beg of her sisters, and mostly of her that most attended her, to take heed of sin, and of evil company, and would have her promise no more to keep company with such an one (naming one) for (said she) she hath been, and I fear yet is exceedingly wicked; therefore beware of her company: And likewise take heed of some others that you know, for as *Paul* said, Grievous wolves shall enter in among you, not sparing the flock; so now of and from among yourselves, (that is of those that are near you) shall some arise, speaking perverse things, to draw away others after them: therefore watch.

Another time hearing of some great disorder of others; and indeed it was  
so

so bad, as is not fit to be mentioned among Christians: O (said she) I am grieved, and troubled for them, at my very heart, because of their sin, and wickedness and provocation of the holy God; Mine eyes are ready to run down rivers of tears, because men keep not thy law; but I can do them no good.

*At another time thus,* O it grieveth, it exceedingly grieveth me to think how many souls will be damned, how many will be turned on the left hand among the goats, that now will not be reclaimed; but I must quiet myself, for I am not in a capacity to help them.

Before she was sick, she had a great detestation of sin, and would much grieve for such as she saw and heard of; but much more afterwards.

Concerning her knowledg in Scripture, and in the things of God, it was much for one of her sex, so young; and yet her self-denial, humility, and self-abasement, was even wonderful.

Of her Knowledg. As for her knowledg, it is evident by what may be collected from the whole of what she spake and wrote, that it was great, both in Scripture, and by experience, not only in the letter, and text of Scripture, but also in the sense thereof. When she had any ease, she would run over (continuing the space of two or three hours together) either the History of some whole book in the Bible, or some eminent story or transaction contained therein, and hint at some notable observations by the way: Once she talked long concerning the *Israelites* bondage in *Egypt*, and miraculous deliverance from thence, and their passage thorow the Red-Sea, and preservation, and supportment in the wilderness, and safe conduct into *Canaan*: As she proceeded, besides other hints, she made some observation on *Aarons* making the *Molten Calf*, both condemning the sin, and likewise shewing how people now living should improve it, that it should teach all to be

be watchful against sin, not only inferiours, but also those in high place and dignity : Considering what *Aaron* was, and yet how grievously he sinned : Likewise she then spake several things concerning *Moses* his Zeal for God, his indignation against their sin, in his breaking the Tables of Stone, tho the Law was newly engraven thereon by God himself, and in his burning and breaking the *Calf* which they had made, and likewise she spake concerning his earnest intercession and request to God for the people.

Sometimes she ran over some of the Psalms, and said such a Psalm or such a Text ( last night ) was much in her thoughts, and that she could rehearse much of her meditation thereon; but ( said she ) 'I want strength to speak. One morning she instanced in the 73. Psalm, and gave an account of most verses in it, with some short hints on several of them, with reference mostly to her self, concerning her sickness and her resting and trusting in God, and waiting for him, &c.



Sometimes she would speak, either on some grace or other, or on some point or head in Divinity ; as once concerning the Love of God, breaking out into admiration thereof, even of Gods love to mankind in general, as in Gods sparing, and forbearing them, in and after so much sinning and provocation, and in Gods bounty towards them, in affording and continuing such plenty of outward blessings of this world, and abundantly more to some, to wit, the offers of Christ in the Gospel.

‘ This was ( *said she* ) Gods general  
 ‘ love, his love of good-will, as she distinguished and exprest it ; and herein  
 ‘ *said she* ) God is wonderful, and I cannot but admire it : But then as for  
 ‘ Gods love of delight, that is only in  
 ‘ and through Christ, to his Elect. O  
 ‘ ( *said she* ) I cannot speak or think  
 ‘ thereof, but with ravishing admiration,  
 ‘ saying, it was an infinite, inexpressible  
 matchless love.

Indeed all that was done or spoken by her, did manifest her great knowledg.

Then concerning her Humility, and self-abasement, she would be much, and often speaking ( both while on her legs, and after she kept her bed ) what a poor worm, and what a little clod of dust she was, and that she was vile, and unworthy of the least mercy, less than nothing, yea I am nothing, nothing, nothing to the Lord.

*Of her Humility.*

Her modesty and bashfulness made her very spare in speaking before others ( while in health ) but after sick on her bed, she acknowledged it had been her fault, ' But now (*said she* ) when my ' pain doth a little cease, and as my breath ' doth continue, I shall not forbear to ' speak, tho it were in the presence of ' the greatest, and the learnedst men that ' are; for I am full, but I want strength, ' yet had I more, I could not do enough ' for my God.

*Of some other Graces in her.*

Concerning some other Graces, ( to wit ) her Faith, Love, Hope, Patience, and some others that she was endowed with ; it was observable, that these were in her before, but they were very remarkably increased and strengthened after she kept her bed.

*1. Of her Faith.*

For, first Concerning her Faith, She would often say ( as hinted before ) I trust in God, I trust, I trust, ( often repeating it, and then add ), and that is pretty much for such a poor worm as I am ; but it was a long while before she spake any thing of her assurance, which made some that were often present, the more longing to hear somewhat from her of that nature : At last she spake freely of her confident assurance of Gods love, and of her own Salvation.

Whereupon one asked her, ( saying ) Have you that assurance? She replied with a stern countenance, ' Do you think I speak by rote, and at random, ' or that I would say it, if it were not so,

‘so, and will you not believe me?’

Another time being grieved that so many were sinning away their Souls to destruction, but (*said she*) tho there be so many go to Hell, yet there are many thousands that shall go to Heaven notwithstanding: Yea the multitude thereof shall be so great as no man can number; read the 7th of *Revelations* (*said she*) to one present, and when she heard of the many thousands that were sealed, and afterwards of that innumerable multitude that stood before the Lamb in White Robes, &c. She with much confidence and rejoicing said, ‘And I shall go there too, and be one of them.’ And this shall rest in hope, pointing with her finger at her flesh.

Her love was carried out into a restless longing after God, and Christ, and her hope into an earnest expectation manifested by such expressions, as proceeded from, and do testify she had assurance; as these and the like. Sometimes she would often

2d. Of her Love, and  
3d. of her Hope.

breathe forth, how exceedingly she did long for the General

*\* The guilty cannot  
desire the coming of  
the Judge.*

*\* Judgment.* At other times, thus, 'I long, I

'long, I exceedingly long, I cannot express how much I long for the appearance of Jesus Christ. And once she said the whole verse of *Psal. 42. 2.* and often would breathe out the latter part; thus, *when shall I come and appear before God?*

*Atk. Of her Patience.*

Her Patience was wonderful, and admired by all that were present in her sickness: for tho there had not a day past for some years, in which she suffered not much pain; she was very sick, and full of pain for more than twenty weeks before she kept her bed; and afterwards in extremity of pain, and before she died, in continuance during the space of more than seven days and nights, she was as if tortured upon a Rack, and her flesh, and bones, and bowels had been torn asunder, as she thought, and sometime asked,



ed, if it were not torn? yet never an impatient word in all, but would often say, ' Yet God is good, and I have deserved many times more, and worse ; ' and that the worst thereof was not so bad as Hell : And once in the highest extremity of pain, she said, ' Though ' the Lord tare me in small pieces, yet ' will I trust in him. And often thus, ' Though I have deserved more, yet I ' know it is not for mine own sake I thus ' suffer, but that others hereby may learn ' in health to prepare for Death.

Her joy and rejoycing in the Lord, was no less observable : she would sometimes ( when in much pain ) smile, and once she laughed ; it being asked her, What is the matter ? O ( said she ) ' Satan ' shall be trod underfoot shortly, and ' shall never more have any thing to say, ' or do against me : and I cannot but ' rejoyce at the thoughts thereof.

Her Thankfulness both to God, and Man, she would be much in expressing. Often

*5th. Of her Joy.*

*6th. Of her Thankfulness.*

ten

ten thanking God for her Being, Life, and Livelihood ; from whom primarily she received it : but mostly for himself, his Christ, and Grace to her. At other times thanking her Parents, acknowledging, that next to God, she derived her Being from them ; she thanked them also for her Maintenance ; she thanked those that Watched with, and attended her. And once when a Reverend Minister visited her, (whom she often heard, and from whom she sometimes received the Lord's Supper, when able to go ) though at this time very weak , and much faltered in her speech ; yet when she saw him, she stir'd up her self with much difficulty, and forcing her self to speak, said, ' I heartily, heartily, heartily thank you ; and I thank God for you, for all the good I have received by your means : With many other good words she spake to him. She was restless in desiring the Prayers of godly Ministers and People : And if at any time she felt the least abatement of her pain, she would forthwith say to those present,

present, ' Go praise God for this.

Her Holy Care for  
the Spiritual and Soul-

*Of her Holy Care.*

good, both of Relations, and others, she much evidenced; Partly in her speech on her bed, (of which before) and in her Written Paper, she had delivered to her Brothers and Sisters, with a charge given by her, and taking a promise from them ( they joyntly receiving it ) of making improvement thereof to the Glory of God, and the good of their own Souls. And partly, in her suitable distribution of some choice Books that she had; with the same charge given to, and promise taken from those that were present: and some Books she gave to others at a remote distance; whom she will'd might have the like charge when the Books were delivered them. And ( said she ) tell such an one, ( naming one ) that I thought she had had more care of her Soul before of late, when she and I were some days and nights in one house together: but then I observed, that which since hath made

made me afraid of her, and have shed many tears in seeking God for her.

The like she said she had done for one of her Brothers, with hopes that God would hear her prayers for him. And partly, in her constant minding others to prepare for Death and Eternity, as hath somewhat been hinted before, and likewise several other instances thereof might be given.

Two days before she died, she charged one of her near  
 \* M. W. \* Relation; and one of her Sisters that was present, to be witness, and to mind her of it, (though very badly able to speak) That Christ came to Redeem sinners; and to seek and save that which was lost. Will you remember it, and believe it? and cast your self upon him, for Salvation? many other good words, worth observing were spoken by her.

For some days before she died, she would often say, 'I had wont to say, (since on my bed) O spare me a little before I go hence, &c. but now I desire

‘ desire to be dissolved, and to be with  
‘ Christ. And O when shall I appear  
‘ before God? and yet not because of  
‘ my pain, but I long to know more of  
‘ the affairs of the Kingdom of Heaven:  
‘ for I know very little thereof while  
‘ here. At another time Thus: ‘ O  
‘ what an astonishing admiration will  
‘ it be at first, when I come to Heaven,  
‘ to be in the immediate presence of  
‘ God, and Christ, and of such an in-  
‘ numerable company of Blessed An-  
‘ gels, and Glorified Saints!

Once she spake somewhat long, what  
her Perswasion was concerning the Non-  
conforming Ministers; which I shall  
here omit.

For more than Six weeks after she  
first kept her bed, she took nothing  
within her Lips, but now and then a  
spoonful of Sack, which gave her oc-  
casion thus to speak; ‘ Here I take a  
‘ little Wine to do me good; but wo  
‘ to them that drink up whole Bowls  
‘ thereof, and that follow strong drink  
‘ until night, till Wine inflame them.

She



She would often be speaking of God's Presence with her, and admiring God's goodness in providing for her ; saying, ' I see God and his goodness every day ' present in this Room ; yea, within ' these Curtains : I see his holy Angels ' here present ( round about me ) for ' my good ; they are Ministring Spirits ' for me, and are always present, for God ' taketh care for me, and sends them to ' be helpful to me, in bringing every ' drop of Liquor I receive ; and in help- ' ing me to receive it, and in every ' breath I draw: O the goodness of the ' great God, in coming down to help ' such a poor worm as I am !

On a time when she had often repeated a Verse of Scripture, one that was present, asked whether she did intend, and desire that it should be Preached upon after her Death ? ' No ( *said she* ) it matters not to me, whether ' there be any Preaching upon that occasion, or not : but my desire is, that ' it may be Preach'd home here ( pointing towards her heart ) on mine, and ' your hearts. After

After my departure, said she, then  
say,

*No sighs nor groans from her do come,  
But Everlasting Joys are in the room.*

Another time thus,  
*Coffin this Corpse, and lay't in Grave,  
A Glorious Rising it shall have.*

She would often say some one (or part of one) of *Barton's Hymns*; but mostly, Hymn the 49<sup>th</sup>. against love of the World; and the 69<sup>th</sup>. concerning Redeeming of Time; both of the first *Cent.* Some Verse of a Psalm, or Hymn, or Scripture-sentence she would say, when able to speak.

About the middle of the time of her keeping Bed (having a little ease) one present was hoping she might Recover again; and that shortly she should see her up again in that Chair, pointing to one in the Room.

'O no, (she replied) I am pressing  
'on towards the Mark, &c. and that  
would

‘ would be a drawing back; and I  
‘ would rather go on to be with Christ,  
‘ than go back, if it were to enjoy thou-  
‘ sands of Gold and Silver: therefore  
‘ do not you tell me of that which  
‘ will draw back, now I am so earnestly  
‘ pressing on.

Once seeing one whom she dearly affected, pensive and sorrowful: *said she*, ‘ Those that depart from Iniquity,  
‘ shall undergo many Reproaches: it being the very case of the Person to whom it was spoken.

Towards the latter end of her Sickness, she would often breathe forth, Saying, ‘ Come Lord Jesus, come quickly: and O how I long to be with thee, that I may know how it is there!

And in her last Night, and but a little while before she Departed, when her Speech was almost gone, it was very little, and low, and could hardly be understood; *she said*,

‘ O Lord God, King of Heaven and  
‘ Earth, how dearly do I love thee!

‘ I

‘I love thee, I love thee, I love thee :  
often repeating it ; those that watched,  
think it was more than twenty times.

She gave a Solemn farewell to her  
Parents, Brothers, Sisters, and Friends,  
and Acquaintance, and to those that  
Watched, and to several others that  
visited her.

These were some, and but some of  
the Gracious Speeches uttered by her,  
after she kept her Bed.

And though there hath been this  
Collection thereof, ( before mention-  
ed ) yet they are not here set down  
in that order, as to time, in which they  
were by her spoken.

She spokethem as occasion was offer-  
ed, and she able to speak : but here ma-  
ny of them are placed under several  
Heads, to bring them into some order.

Now concerning the whole, it may

G

be

be said: These are the fragments that remain; had there been that provident care (as enjoined in another case) to gather up all, that nothing thereof had been lost, the Collection would have been much greater and better: such as it is, the Lord bless to the Spiritual advantage of all those that shall peruse it.

There were some, and but some of the Originals, which were not after the manner of

And though they had been this Collection thereof, (before mentioned) yet they are not here set down in that order, as to that, in which they were by the Author.

The Collection as common was offered, and the able to look; but here many are placed under several heads, to bring them into some order.

Now concerning the whole, it may be



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PSAL. 42. 1, 2.

1. *As the Hart panteth after the Water-Brooks, so panteth my soul after thee, O God.*
2. *My Soul thirsteth for God for the living God; when shall I come and appear before God?*

**T**HE Words that I have now read unto you, were often in the mouth, and repeated by our deceased Friend ( and now Blessed Saint in Heaven ) in the time of her sickness : And I was desired by her dear Relation to treat on them at this time, which is the occasion of my turning aside from my former Subject:

This Psalm, as is conceived by Commentators, was penned by *David*, (tho it hath not his inscription upon it, as many others have not) when he was driven from the Sanctuary, and publick Worship of God, by *Absaloms* Rebellion, or which is more probable, by *Sauls* Persecution, who hunted him from place to place, and pursued him as a *Partridge* upon the Mountains, as he himself doth complain, *1 Sam. 26. 20.*

The Title of the Psalm is *Maschil*, commending the Doctrine of the Psalm as useful and necessary to instruct the Godly how to carry themselves under his grievous cross of banishment from the ordinances.

In the first Verse, we have *David's* earnest longing and ardent desires after God, set forth by the similitude of an Hart or Stag, *As the Hart panteth after the Water-Brooks, so panteth my soul after thee, O God.*

In the second Verse here is a repetition of the same desires under other expressions which amount to the same. 'Tis

usual

usual with those that have their affections set upon any thing in an importunate way, as the thing is in their hearts and thoughts, so in their mouths : Thus it was with *David* here, *My soul thirsteth for God, for the living God ; when shall I come and appear before God ?*

Tho these verses may afford us many useful instructions if we should take abroad the Words in the Particulars; but because I shall not have time to insist on them, I shall comprehend all in this point, which is the main of the Verses.

*Doct.* That the affections, and longings, and desires of the people of God after God, are very vehement, ardent, and importunate : As the Hart panteth after the Water-Brooks, so panteth my soul after God, and so in other places, as *Psal.* 84. 2. My soul longeth, yea fainteth for the Courts of the Lord : My heart and my flesh crieth out for the Living God, *Psal* 86. 4. Rejoice the soul of thy

thy servant, for unto thee, (O Lord) do I lift up my soul, *Psal.* 119. 20. My soul breaketh for the longing that it hath unto thy judgments at all times, *Psal.* 143. 6. I stretch forth my hand unto thee, my soul thirsteth after thee, as a thirsty land, *so the Church Isa.* 26. 8. The desire of our soul is to thy name. *This is the temper and disposition of Gods people, to long after God.*

In the prosecution of this point, I shall observe this method, 1. To shew the Qualities or Conditions of these longings and desires that the people of God have after God. 2. The Reasons why their affections and desires are so carried out after God. 3. Wherein they chiefly long after God, and pant to appear before him.

1. The Qualities of these longings in the people of God after God, are vehement and earnest : We say that hunger and thirst, are the strongest of natural appetites, for by them our nature  
puts

puts out all her strength for preservation, when it is extremely straitned: Thus the people of God desire God vehemently, their desires are not flat, languid, cold wishes, but high, strong and fervent: *As the Hart panteth after the Water-Brooks*; Nothing can satisfy him but water: So Gods people are vehemently carried out after God, *With my whole Heart have I sought thee, Psal. 119. 10.*

2. The desires of the people of God after God are constant, which are not taken away till satisfied, as you know thirst is; and it must needs be so that Gods people do continually thirst after God, because they never fully enjoy God in this life: They tast of God here, and are made partakers of some sweetness in him, and this doth the more enlarge their spirits after him: The desires of Gods people after God are fixed, settled, constant, they will and do continue until they come fully to enjoy God.



3. There is an holy impatency in these longings and desires. We read *Exod. 17. 2, 3.* that the people of *Israel* thirsted for water, and they murmured and said to *Moses*, Wherefore is this, that thou hast brought us forth out of the land of *Egypt* to kill us, and our children, and our cattel with thirst? Gods people cannot well bear the absence of God: They say as *Rachel Gen. 30. 1. Give me children, or else I die*; Oh, give us thy favour, or else we cannot live, *thy favour is life, yea better than life, Psal. 63. 3.*

4. The desires of Gods people after God, are accompanied with diligent endeavours: You know that in thirst there are diligent endeavours: The man that is athirst cries out for drink, and runs for water, *Jer. 14. 3. The Nobles sent their little ones to the waters, they came to the pits, and found no water.* He that is a thirst runs up and down, digs in one place, and tries in another, that he may find water to refresh him; so it is with the people of  
God,

God in their desires after God : They are complaining, and acting, and labouring, and trying at every pit, at every well, at every ordinance ; They will pray, and hear, and read, they are at every pool, they are in every way of God, if so be at length they may meet with and enjoy God, *Cant. 3. 1, 2. Saith the spouse, I sought him whom my soul loveth, I sought him, but I found him not, I will rise now, and go about the city in the streets, and in the broad wayes: I will seek him whom my soul loveth.*

The second thing to be spoken to, is the reason why the affections and desires of Gods people are thus carried out after God ; and the reason is this, because God hath given them wisdom to understand, and believe that their happiness consists in the injoyment of God : Every one hath a strong propensity towards that in which he places his felicity, whether supposed or real : Gods people know, that it can never be well with them, till they have a right and interest in God, and enjoy communion  
with

with him : They know that God is first an all-sufficient good, that can secure them against all evil, therefore compared to such things as shelter persons in danger, as to a sheild, *Gen. 15. 1.* Wall of fire, *Zech. 2. 5.* And that he can fill them with all good, being the God of all grace, and in whom are all the treasures of Heaven and Earth, and infinitely more, *the God of all comfort, 2 Cor. 1. 3. the God of peace, that fills with all joy, Rom. 15. 13.* 2. They know further, that God is a proportionable, suitable good : They know that nothing can give true comfort but that which hath a relation, and beareth a proportion to their souls, and to all the exigences of it : Now God is the only suitable good : He is suitable to all their wants and necessities, he is an object every way for kind and quality suitable and commensurate to all their cases and conditions. A man that is thirsty, finds his stomack craving, the veins do suck and pull, and draw for cooling and moistning ; now give this  
person

person Company, Musick, Silver, Gold, yet here is no sati action, for these are not suitable to his condition, still he thirsts; but give him drink, and then it is well with him; so it is with the souls of Gods people, they are full of cravings and longings, give them the profits and pleasures of the world, these do not abate their desires, for these do not answer the souls nature, and therefore cannot answer its necessities; but let them enjoy God, this is a proportionable suitable good, and this satisfies, and therefore it is that Gods people do so long after God. 3. They know God is a permanent good, and therefore that he alone can make them happy: The soul can enjoy no perfection of happiness, if it be not commensurate to its own duration: Gods people understand this, and believe this, that God only is an indeficient, a never-failing good, a fountain that can never be drawn dry, a treasure never to be emptied, one whose perfections never leave himself, and one who never leaves any that

that ever truly injoyed him. 4. They know, that though God be never so perfect, suitable and sure good; yet it is no comfort to them, unless they have an Interest in him. That which must make them truly happy, must be a propriety in God, that they may be able to say with the Church, *Psal. 48. 14. This God is our God for ever and ever.* And *Psal. 67. 6. God, even our own God, shall bless us.* They know that this Pronoun *our* is as much worth to their Souls as the boundless God; all is wrapt up in this Propriety. *Luther* hath a saying, *Much Religion lieth in Pronouns: Truly, all the Consolation of Saints lyeth in this Pronoun, our God; the all of Believers depend on this; therefore it is observable, How David doth roul this as a lump of Sugar under his Tongue, as one loath to lose the sweet favour of it too soon, Psal. 18. 1, 2. I love thee O Lord my strength. The Lord is my rock and my fortress, and my deliverer, my God, and my strength, my buckler, the horn of my salvation, and my high tower.*



*tower.* This Pronoun *My* and *Our*, is the door at which the King of Saints entreth into our hearts with his whole train of delights and comforts: and therefore it is, that the desires of God's people are so much carried out after God. Before I speak to the third Particular in my proposed Method, I shall make some Improvement of what already hath been spoken.

*Use* 1. If this be the Character of God's People, thus earnestly to long after God; Hence we may see the difference that is between Gods People, and the Men of the world; They (as you have heard) have vehement ardent longings after God; But these have their affections, thoughts, longings, desires after the things of the World; Ease, Pleasure, Wealth, Honours and the like: There is nothing that they desire, and which they think worthy the pursuing of, but onely these things, *God is not in all their thoughts*, as the *Psalmist* saith, *Psal. 10. 4.* They are thirly for worldly things; they cry out, as *Psal. 4. 6.* *Who will shew*

*shew us any good?* The way to be rich and great in the world. Whence is this?

I conceive upon a double account.

1. The men of the world know no other good than that which the world affords : It is as true, as a common observation, *Ignoti nulla cupido*, The good which is not known, is not desired : before any thing raises the Affection, it must first touch the apprehension, it must begin there : Now the apprehension of the most are very low, and confin'd in this particular. They think there is no other happiness than the enjoyment of these outward things ; and therefore they desire, and endeavour no other. *Solomon* hath express'd it well to us, speaking ( as it is conceived ) in the person of an Epicure, and worldly man, *Eccles. 2. 24. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour ;* and *Eccles. 8. 15. Nothing better under the sun, than to eat, drink, and be merry :* Here is the heaven of a Worldly person ; and because

cause he knoweth no other, therefore he desires no other: *if thou knowest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water,* saith our Saviour to the Woman of Samaria, *Joh. 4. 10.* Therefore she did not ask for it, because she knew it not; and so it is likewise with all others besides: They knew no better than Carnal things and therefore desire no other. 2. As it proceeds from want of knowledge of God, so it likewise proceeds from want of relish and favour of the things of God: though some may in some general confused manner apprehend, that the enjoyment of God is the best happiness, yet they have not any Spiritual relish of the sweet streams of Grace that flow from him, from whence they might desire him. They have no such Principles in them, as to close and comply with God. The Apostle speaking of himself, and all believers, saith, *1 Cor. 2. 12. We have not received the spirit of the*

*the World, but the spirit which is of God ; that we might know the things that are freely given to us of God. You see here, it is for the Spirit of God ; and this Spirit received by us, and in us, that we know the things of God, and this is opposite to the spirit of the world which savours onely the things of the world. This is a sure rule, that mens desires do partake of their dispositions ; look what the men themselves are, such are the desires that issues from them ; as our Saviour speaks to the Jews, Joh. 8. 23. *Ye are from beneath, I am from above ; ye are of this world, I am not of this world :* And what doth he infer from it ? even this, that therefore there were different and contrary desires in them from himself ; because they were of the World, therefore they minded onely Worldly Matters, and things from below. And so it is with all others besides : they have Worldly, Earthly, Unfavoury dispositions in them ; and therefore they desire no other things than such as may be*

be suitable to them: Oh that people would bethink themselves, and lay to heart their notorious folly in letting out their affections upon such poor mean things of the world, a little airy honour, an empty pleasure, beggarly treasures, things of nought, Amos 6. 12. *A Fashion*, 1 Cor. 7. 31. *A Fancy*, Act. 25. 23. *Vanities*, Eccles. 1. 2. Uncertain perishing things; all the enjoyments and comforts of the world, they are but as liquor in a brittle glass, soon crackt, and soon lost. A Great Man (a Bishop) once boasted of three things that he could not lose, his Riches, Learning, the Kings Favour; but a while after in seeking a blessing on his meat, he could not speak sence, was forced to beg relief, and before he died professed he was sure the King did care more for the worst of his dogs than for him: Oh take off your affections from all worldly things, study God, his infinite perfections, that he is an all-sufficient good, a suitable, permanent, everlasting good, and that you can never

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be truly happy, till you have an interest in him. Oh let out your affections after him.

*Use 2.* Of Exhortation. Consider yourselves, look into your selves, where are your desires; which way, and to what coast do these winds of your souls drive you? Is it towards God, or towards the world? You crave, and thirst, and long, and desire, something there is, which you would have, and cannot be satisfied till you have it; now what is it? Is it the husks of this world, or is it bread? Do you pant after the dust of the earth, according to the Prophets Phrase, *Amos 2. 7.* Or with the Church, *The desire of our souls is to thy name, and to the remembrance of thee, Isa. 26.* 8. You are hungry and thirsty, unquiet and unsatisfied, what is the matter? Do you like the dry earth, gape and cleave for showers to bring forth Corn and wine? Is the voice of your hearts, Who will shew us any good? or is it, Lord lift up the light of thy countenance

nance upon us? Physicians judge of the state of their Patients bodies by their appetites; they who long for trash, speak their stomach foul; they who hunger after wholsom food, are esteemed to be in health; so ye may judge of the estate of your souls by your desires, if you chiefly desire the trash of the world, your spiritual state is not right: But if you can say with David, Psal. 73. 25. *Whom have I in heaven but thee, and here is none upon earth that I desire besides thee.* Blessed are you of the Lord; you are in a safe condition; but here have a care that your desires be qualified, as I spake of before, that they be constant desires, not occasional desires, as it is with some when at a Sermon, or in time of danger and fear of death, O then such cry out, O for an interest in God, for a reconciled God; but after a while these desires are off again, which argues them not to be a thirst, which still holdeth on and increaseth; changeable desires are false desires; and look to it, that your desires

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be

be ardent desires, vehement, not low, flat, weak, indifferent, as it is with many, they pray as if they prayed not, seek as if they seek not, not pressing, not wrestling, striving with God: Spiritual thirsts are not lazy wishes, nor indifferent, formal, lukewarm requests; there is alwayes an edg upon that spiritual appetite which we call thirsting, Oh I beseech you consider your selves, and know that this is your great interest, to have ardent, fervent desires after God, and that you cannot be contented without an interest in his favour.

The third thing to be spoken to, is, Wherein the people of God chiefly long after God, and pant to appear before him: To this I shall say, They do according to the exhibitions and conveyances that God makes of himself to his people: Now know that God doth convey himself to his people, 1. Here on earth in the way of his Ordinances. 2. in Heaven by the immediate communication of himself:

And

And in both these respects, they vehemently desire after God. To speak to these two a little.

I. Gods people desire God in ordinances, thus it was with *David* here in this Psalm, this was his great desire and longing, he was debarred of the ordinances, and now he longs and thirsts after God with a great deal of vehemency and intention. Now his soul thirsteth for God : It appears that he desired after God in ordinances, by that which is said in the 4th verse ; *When I remember how I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude, that kept holy day ;* He minds the happiness of his former condition, I had gone with the multitude, I went to the house of God; and we may see what impression this made upon his spirit; when he compar'd his former condition with his present, his very soul was grieved ; saith he, *When I remember these things ; I pour out my soul in me ;* and this made him to break

break out in these words, *Oh, when shall I appear before God?* and Psal. 63. 1, 2. *When he was in the Wilderness of Judah; My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is, to see thy power and thy glory so as I have seen thee in thy sanctuary:* He desires to be restored to the publick ordinances, and to his former enjoyments of them; he would have communion with God in his Ordinances, & he would have that communion which he had formerly, so Psal. 84. 1, 2, *How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God, Yea, he envieth the bird, the sparrow, and the swallow, who might come near the Altars, when he was thrust from them, and crieth out, Blessed are they that dwell in the house of God, ver. 3, 4. and Psal. 27. 4. One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple.*

His



His desire to enjoy God in ordinances, had the chief place in his heart above all earthly desires, and delights whatsoever; one thing have I desired, this only thing, *that I may dwell in the house of the Lord*; so again, Psal. 119. 20. *My soul breaketh for the longing it hath unto thy judgments at all times: my soul breaketh* — What ardent strong desires were in the heart of *David* after the ordinance! No question but *David* had communion with God in private in his closet, in his own heart, he was not neglective of private duties, but frequent in them; a gracious soul carries alway a Temple with him, but this did not satisfy and content this holy man; no, he must enjoy the ordinances of God in the meetings of his people: The Reason why it was thus with *David*, and so with all the people of God is, because ordinance are the institutions of God, and in and through these, doth God impart himself to his people, and therefore they desire here to meet God. God hath appointed them as necessary

helps in the way to Heaven, and they are not able to want them, till they come to Heaven : As God fed the *Israelites* with *Manna* all the time they were in the Wilderness, till he brought them to *Canaan*, but when they came thither it ceased ; so it is with Gods people in regard of ordinances, they are such helps as God affords to them, so long as they are in the world, and they may not expect to subsist without them, till they come to Heaven. The exigences of Gods people are such as do indeed call for them, they have many temptations to resist, many corruptions to subdue, and many graces to strengthen, and much work to perform, and can they do any of these without helps? Without doubt they cannot : They that think to live without ordinances, the life of grace, they may as well think to live without meat and drink the life of nature, and they shall do the one, as well as the other : True it is, that God in the necessary want or restraint of publick ordinances, is able  
to

to make it up another way, if he please; God promised his people, Ezek. 11. 16. That tho they were cast far off among the heathen, and scattered among the countries, yet he would be to them as a little sanctuary in the countries, where they shall come : God can make a Wilderness, a Prison, a sick chamber or bed, to be a sanctuary, if he please, by bringing to our remembrance those truths which formerly we have heard, and by his own more immediate application of himself to us : As God can sustain our natural life if he please in the want of food, as he did *Moses*; so he can if he please sustain our spiritual in the want of ordinances : God can suggest good thoughts, stir up gracious and holy desires, shed abroad his love in our hearts, and become all in all unto us, as in Heaven ; but ordinances are the ordinary helps, and the powerful helps, according to that in Psal. 63. 2. *That I may see thy power, and thy glory, as I have seen in the Sanctuary.* There is a power in ordinances, as to instance,

I. In

1. In the preaching of the Word,  
 2 Cor. 10. 4. The weapons of our warfare, are not carnal, but mighty through God to the casting down of imaginations, and every high thing that exalteth it self against the knowledg of God, and bringing into captivity every thought to the obedience of Christ: The preaching of the word is powerful to convince, 1 Cor. 14. 24. To convert, Rom. 10. 14. To comfort, Isa. 66. 11. Here God stays his people with flagons, and comforts them with apples, Cant. 2. 5. It is powerful also for the flourishing, and the growth of Gods people in grace. Psal. 92. 13.

2. In the Ordinance of the Lords Supper there is strength and efficacy to comfort, to revive, to seal up assurance, as this servant of God, now departed, had experience of to the wonderful comfort of her spirit.

3. In the ordinance of prayer, there is power from God, and a power with God; a power from him, whereby he does

does enable us to perform it, and a power with him, whereby we do prevail with him, as it is said of *Jacob*, *Gen.* 32. 28. compared with *Hos.* 12. 3, 4. That he had power with God, and prevailed: the same hath every true *Israelite*, he hath a special power, whereby he gains upon God in his approaches to him; Oh, but what power is prayer, when there are bands of prayer, volleys of prayer; single prayers are as a single hair of *Sampsons* head, there is a power in it; but conjunct prayers, are as his whole bush of hair: When Gods people meet together, when they twist their prayers, and with one consent stir up themselves to take hold of God, and hang upon him, wonderful then are Gods condescensions to his people: All this may shew, why Gods people do so desire after God in ordinances. To make a little improvement of this before I pass to the next particular.

*Use I.* Do Gods people desire after Ordinances, and God in ordinances;  
this



this then meets with the practise of many people, who are far from such desires as these. As instance,

1. Such as do not lay it to heart, nor are grieved when God threatens the removal of ordinances; such hath been our barrenness under ordinances, our lukewarmness, that God may justly remove our candlestick, but how few are affected with this! There have been some that could, for the want of their Idolatries, grieve as *Micah*, taking on for the loss of his God and Priest, *Judg. 18. 23, 24. Women weeping for Tammuz, Ezek. 8. 14.* There are that that have grieved, for the want of their merry-meetings; it is said in *Isa. 24. 11. There is crying for wine in the streets, all joy is darkned, the mirth of the land is darkned, mirth is gone with the liquor: There are that mourn for the want of trading; 'Tis said of Babylon, Rev. 18. 11. The Merchants of the earth shall weep and mourn over her, for no man buyeth her Merchandize any more: I might instance in other things; and what*

no mourning for the loss of the Ordinances of God? Can people be grieved for the want of those things that gratifie only their corrupt flesh, and not be troubled at the removal of Ordinances which are of so great importance, and of so high concernment as to the everlasting welfare of their precious Souls?

2. There are others, that though God be so indulgent, as to afford Ordinances and Liberty for the enjoyment of them; yet do not value it, they have no affections for these things. There have been some that have said, that they are above Ordinances; and so what need they care whether they have them or no? But there are too too many, that are below them, and have no heart fitted to them, and therefore are not sensible at all of the advantage of them; they would not be at a Sermon or a Sacrament from one end of the year to the other, were it not example & custom, and the common practice put them upon it; for their parts they could be

be contented to be without these Ordinances all their lives; these are far from the temper of *David*, and all the people of God. There are others that withdraw from the Ordinances of God; forsake the Assemblies of Gods people; they think they can get as much good at home, as they can to hear a faithful Minister; or when they joyn in the meetings of Gods people; such as these never found the sweetness and benefit of Ordinances; they are such as would be wiser than God, who hath appointed such helps as these, and so by taking a preposterous course, do bring mischief upon their own Souls; God blasts and curses those single performances, which take from his more publick Ordinances. This is like the Manna which the *Israelites* gathered unseasonably, it putrified and stank, and worms bred in it; so are those duties which are performed singly, and solitarily, and unseasonably, when the Meetings and Assemblies of Gods people are neglected. There are others who

who are soon wearied and cloyed with Ordinances; they have soon enough of such things as these; instead of saying here with David, *When shall we come and appear before God?* they say, *When shall we be gone and depart from him?* like those in Mal. 1. 13. *Ye have said, what a weariness is it?* and Amos 8. 5. *When will the new moon and the sabbath be gone?* There are some, who are never more uneasie, than when they are at Ordinances. Oh, how many carnal persons, and formalists are there, who have only an outside of Religion, and scarce so much, who look upon the Worship of God as a matter of course and fashion, and so accordingly come to it.

Use 2. Let it be a word of Exhortation; long after delight in, and bless God for Ordinances: It is the greatest happiness that we are capable of here in this life; that whiles we cannot see God face to face, as we shall one day in Heaven; yet we may now see him in

in the glass of his Ordinances, in his Word, in his Sacraments, and by prayer converse with him. That which carnal men, and worldly spirits, count a burden and tediousness to them, let us look upon as a very high priviledg, and reckon it as our greatest advantage, and rejoyce in it: and to quicken and enlarge our desires, Muse upon the excellency of Ordinances; for excellency apprehended, is that which will move desires; discern that these things are good, and good and necessary for us; by partaking of these, we shall get our corruptions mortified, our graces strengthened, our spiritual decays supplied, more ability gained to serve God in our whole conversation, and more evidence and assurance of Gods love in Jesus Christ obtained.

And remember, when you come to Ordinances, resolve to put hard for it, to enjoy such sensible Communion with God in them, that you may come off in a better and more spiritual frame

of



of heart, than you came on ; resolve with the Father , *Nunquam a te absque recidam* , When I come before the Lord , I will never go away without him : The reason why there is no more good got by ordinances, is because we do not meet God in them ; and the reason why we do not meet God , is because we do not so earnestly desire and look for him ; whenever therefore you appear before God in ordinances, make it your business to see God , to taste of Gods, to get down something of God upon your hearts, some impressions ( of God ) upon your spirits.

2 Secondly, Gods people do long and pant after the immediate fruition and presence of God in Heaven : Here they enjoy God by faith, not by sight ; here in a mediate, dark and imperfect manner through providences and ordinances, as through a glass darkly, but there face to face we shall know as we are known, as the *Apost. 1 Cor. 13. 12*

Now Gods people long after God in this way, *The spirit and the bride , saith I come,*

come, Rev. 22. 17. They daily pray that Gods Kingdom may come, that the number of the Elect may be accomplished, and Christ may come to judgment; They wait for the adoption, the redemption of the body, Rom. 8. 23. *They love the appearing of Christ,* 2 Tim. 4. 8, Heb. 9. 28. *They look for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ;* Tit. 2. 13.

The Reason why Gods people do long after the immediate fruition and presence of God in heaven is, because they believe, they shall be perfectly delivered from all those evils that they are liable to, while they are here in this world, and that they shall be made perfectly blessed.

1. They count upon this, they shall be freed from all evils they are subject to in this life. As,

1. From the evil of sin: Oh this is the great evil that Gods people complain of with so much sadness; here the flesh

flesh turneth against the spirit ; there shall be no such thing hereafter , there shall be no blindness in the mind , nor perverseness in the will, nor disorder in the affections, no pride nor slothfulness, no carnal-mindedness, no fleshliness, no coldness and deadness of heart and affection, no uneven walking, no grieving the spirit of God, or the spirits of their Brethren ; no unholy thought, word or action.

2. They shall be freed from the evil of temptation: this world is a place of snares, and valley of temptations; what abundance of temptations are we assaulted with here continually from the Devil, the world and our corrupt natures ; but there shall be none of these in heaven : In paradise there was a tempter, but none in heaven ; *Satan's walk and rendezvous is on the earth, Job 1.7. but he never came into Heaven, since he was cast out.*

3. From the injuries and molestation of evil men ; no place on earth is exempted from molestation by the Devil

and his instruments, but heaven is a place where such shall never enter; there the children of wickedness, and sons of violence shall not afflict any more; there is no *Mesech*, nor tents of *Kedar* to be complained of, nor false brethren, unfaithful, unsound, hypocritical persons, that are secret enemies to truth and piety, now discouraging, no destroying company in heaven.

4. They shall be freed from all divisions: The divisions, and differences and dissensions, even among the godly which this state of imperfection on earth is liable to, and lamentably cumbered with, do create much trouble; and many disquietments are multiplied thereby but in heaven, there is but one mind, one mouth, as there is but one truth; not so much as a different apprehension among all the thousands and millions of Saints there.

5. They shall be freed from all bodily ailes, pains, weakness, infirmities, all afflictions whatsoever; no sin therefore, no sorrow in heaven; all tears shall

shall be wiped away, no more of these tears that arise from the various Tryals of this weary life; such as are Wants, Straits, Losses, Crosses in Name, or Estates; Relations, Injoyments; nothing but Love in Heaven, God will never knit his Brow, nor chide nor strike, never hide his face there, but they shall live under the smiles of his Face, and light of his Countenance without interruption.

2. The people of God do believe, and hope for a perfect injoyment of all good: It is not a meer negative happiness, that the Saints in Heaven partake of; a not being miserable, an absence from evil; but also the positive presence and injoyment of all good, according to that of the Psal. 16. 11. *In the presence of God is fulness of joy, and at his right hand there are pleasures for evermore.* Under this, are comprehended those great and glorious things that make up and compleat the positive happiness of the Saints. I. As to



their Souls. 2. As to their Bodies.

3. As to their Company.

1. As to their Souls. Their understanding being enlarged and widened, shall have a right knowledg of all things, a clear sight and vision of God; *Now we know but in part, (saith the Apostle, 1 Cor. 13. 12.) but then shall we know, even as also we are known.* The will shall be perfected with an absolute indefective holiness, with an exact conformity to the Will of God, and perfect Freedom from all servitude of Sin. The affections shall be set right by an unalterable regularity; there shall be a constant cleaving to God, a constant loving him without satiety or weariness. The Soul shall enjoy a full imediate uninterrupted Communion with God, and fruition of him; *While we are here, we are absent from the Lord, 2 Cor. 5. 6.* Here our comforts are in and through Ordinances, but there God will be all in all immediately, 2 Cor. 15. 28.

2. As

2. As to their Bodies, There shall be glory upon them; they shall be made like the glorious body of Christ, *Phil. 3. 21.* What that is, was in some glimpse of it seen in Christs transfiguration, *Matt. 17. 2.* *His face did shine as the sun, and his raiment was white as the light;* that was a little glimpse and specimen of the future visible glory of Christ; and the Saints shall be like him, they shall shine forth as the Sun, *Matt. 13. 43.* Their Bodies shall be indued with new and glorious qualities, as incorruption, immortality, strength and power, activity, nimbleness: Their Bodies shall be spiritual, not that the Body shall be turned into a Spirit; but the Body shall then live as Spirits and Angels do, without Meat, Drink, Sleep, and such like bodily Supports, and shall be perfectly conformable, and obedient, and subservient to the Operations of the Spirit, the ready Instrument of the Soul.

3. As to their Company, They shall be blessed: oh the blessed Company that is in the new *Jerusalem*, God, Christ, Angels, Saints. — And that which Crowns all, the Saints shall have the perpetual injoyment of all this blessedness secured to them, without any fear of losing it, or being deprived of it. The Saints shall never put off their glorious Robes, after they have once put them on; their State is a sure eternal State of actual delights. Upon these accounts the people of God do long and pant after the immediate fruition and presence of God in Heaven.

*Use.* Let us consider our selves by this property; Have we desires after God thus? Truly it is to be feared, that abundance that do live under the preaching of the Word, from whence are held forth such glorious things to be conveyed by God in the immediate fruition of him; do not believe, or at least do not desire the same, but they

they are well contented with their Portion here on Earth; like that Cardinal of *Burbon*, who professed that he would not give his part in *Paris* for his part in paradise. There are they that are of this mind, they would think themselves well apaid, if there were no other Heaven, nor no change of their estates that they have here in this world. But I beseech you see to it, that you be of another temper and disposition, that ye are panting after God in Heaven. To this purpose practice these counsels.

1. Endeavour after a settled and well-grounded assurance, that you have an interest in Gods special love and favour, and that you are of the number of those that shall one day be admitted into the immediate presence of God, that you may be able to say with the Apostle, 2 Cor. 5. 1. *We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* Labour after

ter this, pray much for this. It is our Saviours own direction, Joh. 16. 24: *Ask, that your joy may be full*; O sweet consideration, that it is the Mind and Will of Christ, that we should seek for full joy and peace in believing. And take this for an evidence, that you shall be admitted to the immediate presence of God, if you seek and and enjoy Communion with God in his Ordinances; if you do behold him in the beauties of holiness through these glasses. I say, this is a pledg, a beginning, and so an evidence of that full Communion you shall have with him in Heaven, and of your seeing him there face to face. Are your Sabbath-days, days of Communion with God? that is a sweet evidence that you shall keep an everlasting Sabbath with him in glory; but if strangers to God, and profane-hearted on Sabbaths, you cannot be for Heaven.

2. Be in an actual preparation of your selves for it. Spouses and Brides that wish and look for the ir beloved,



prepare for their coming to them, and prepare for their going to them; so do you prepare your selves for the enjoyment of God in Heaven. To this purpose observe these Rules.

1. Labour after the mortifying and subduing of sin; especially your most beloved sin. Your own iniquity, *as David calls it*, Psal. 18. 23. While that prevails, that darkens the sincerity and efficacy of grace in the Soul, breaks the peace thereof, grieves the holy Spirit; therefore remember what the Apostle saith, 1 Joh. 3. 3. *He that hath this hope of seeing God, purifieth himself as he is pure*: Hence when the Apostle would raise up people to an heavenly frame, he calls on them to mortifie their special corruption, Col. 3. 1, 5. We find these joyned together, denying ungodliness and worldly lusts, and looking for that blessed hope and glorious appearing of the great God, our Lord and Saviour Jesus Christ, Tit. 2. 13, 14.

2. Be loosed from the World; for while staked down and fixed here, you are

are unfit and unready to remove to Heaven. It is he that is a stranger and pilgrim on the Earth, and that dwells in Tents here; ready on a short warning to pluck up stakes and be gone, that is a faithful seeker of that better country, and a traveller toward it, *Heb.* 11. 9, 10, 13, 14. You cannot have two homes, nor two rests, nor two portions; if you take up your home and rest in the World, you are not prepared nor principled for Heaven, nor fit to go thither. Be loosning and drawing off your hearts every day from the World; expect not either a perpetual, nor yet a long abode here. Be sensible of the vanity and emptiness of things here; be often thinking of, and expecting and waiting for your removal from hence into another World.

3. Be finishing of your work, and to that end continually doing your present work with all your might; do what God hath appointed and called you to; is there any work that lies upon your hand, that conscience tells

tells you should be done without delay, as to get your selves settled in the assurance of Gods love through Christ, to clear up your evidences, to get down your rebellious corruptions: or in your place, family, common-wealth, is there any service to be done? foreflow it not but finish, dispatch it; while our work is not done, we are not ready.

4. Be often thinking of your future blessedness, this will set an edg upon your affections; what's the reason that people are so much in love with the world? It is because their minds do run out upon it; and they promise themselves great matters from it, they have inlarging fancies; and therefore they have inlarged desires answerable therewith. The same would also be with us as to heavenly matters, if our mind were more upon them, it would then make us impatient till we were in the full fruition of them.

Touching the present occasion, tho I know that Funeral-Panegyricks, and the promiscuous commendation of the dead,

dead, does abundance of mischief, for hereby the godly are justly grieved and offended, and the wicked hardened and heartned in their evil courses; the ministry disgraced. Yet as the death of Gods people is precious in his sight, so it should be glorious in the eyes of men; it could wish therefore that the just praises, and true sincerity of every child of God, were published, even by some Seraphical tongue, that both the glory of his grace might shine bright to posterity, and that such a fire of Zeal for imitation might be inkindled to the hearers, that they passing thorow the same course of holiness, might at length be made partakers of the same happiness with the Saints of God; let this be an apology for what I shall say touching this gracious person whose Funeral we now solemnize; as one said of an honest man, that he was *decalogus explicatus*, so I may say of this our Friend deceased: This Sermon was exemplified in and by her; she longed after God, she desired after God in ordinances

nances, when she had health diligently attending on them, fruitfully partook of them; God had blessed her with a good memory, as appeared by the many hymns, and various texts of Scripture, which she repeated in her sickness. Her custom was, that tho she penned nothing of the Sermons in the hearing of them, yet the next day she would write them out in a very methodical way, not only the general heads, but the particulars, with the enlargements, the which I have seen: She desired God in ordinances, and communion with him in the same; and she was very careful to improve sabbaths, which is an evidence that she hath now immediate communion with God in heaven, and is entred into everlasting rest. It pleased God to visit her with pains for a long time together; and for some dayes before her departure, she was as upon a rack, her flesh and bones and bowels under much torture, yet exceeding patient under the hand of God, and would still say, Yet God is good, and tho God  
break



break me in pieces, yet will I trust in God: As she longed for God in Ordinances; so likewise for the immediate fruition of God, which proceeded from a full assurance of her interest in him, which God was pleased to give in unto her; she would say, I did heretofore cry out with the Psalmist, *O spare me a little before I go hence, and shall be no more.* Oh, but now with the Apostle, *I desire to be dissolved, and to be with Christ*, and often would she breathe out these words of the Text, *Oh, when shall I appear before God!*

She was observed to smile under her pains; and being askt the reason of it, *O* said she, *Satan* shall be trod under foot shortly, and I cannot but rejoice at the thoughts of it: She gave good counsel to her brothers, and sisters, and to those that did watch with her, to take heed of sin, and of evil company, and that they should redeem their time, and provide for a blessed eternity. All understanding, serious Christians that were acquainted with her, could not but

but observe the graces of Gods spirit, sparkling forth in her ; and I remember one said, I could give all that I have that it were thus with my children: Many other things might be added, but I shall say no more , she is at rest as to her soul, and as she would say, her flesh doth rest in hope ; and now that she is at rest, let none disquiet her Relations by any false reports, it is a most disingenious thing : The Poet could say, *Pascitur in vivos liber, post fata quiescit*, When men are living, they are maligned and reproacht, but this ceases when they are dead. If any should be so wicked, let them know, that God may reckon with them here for the same, but assuredly hereafter, Jude 15. *God will convince of hard sayings* : he that will not pass by an idle word, will surely call to an account for bitter sarcasms, venomous taunts, and devil-like reproaches.

I have but two words more. 1. One to the Parents of this servant of God,  
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that they grieve not immoderately for the death of their dear relation. Oh remember the evidences that she gave of her interest in the special favour of God, of her effectual calling out of the world into the kingdom and fellowship of the blessed God! Graceless relations dying with the marks of their unregeneracy upon them, do even scorch the hearts of their gracious surviving Relations, with the sense of those flames which they suffer: This is supposed by some, the reason of that lamentable ingemination of *David*, 2 Sam. 18. and last verse, *O my Son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son*: as if he had said, *Absalom* died in rebellion, I fear he is fallen into a worser hand than *Joab's*: Oh that my death might have prevented so dreadful a miscarriage: *O Absalom, would God I had died for thee*: But now when your Relation gave you such testimonies and evidences of her gracious estate, I may say as *Christ* to *Mary*,  
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—Why weep ye? While you are mourning on earth, she is rejoicing in Heaven: while you are clothed with black, she is clothed in white, even the long robes of Christ's righteousness, therefore do not prophane your Scripture-hope with an unscriptural mourning, but let your moderation be seen.

2. The other word is to young persons: here is an instance, besides thousands of others, of the frailty and mortality of youth; a young Woman in the flower of her age, she is gone down to the grave: O you that are young then, remember your Creator in the days of your youth, as this young womans counsel was; provide for an happy death, and a blessed eternity. Oh, consecrate your first time to God, it may be, for any one knows, your only time, you may die and never come to old age: It is storied of a youth that came to a Jewish Rabbi to learn him the law of God; the Rabbi asked him, what age he was; he told his age; Why, says he, thou art too young yet,

thou must stay eight years longer ; O Sir ( says the youth ) I have gone thro' the burying-place , and have seen little graves , as well as long , and I may be dead before I am so old , therefore pray teach me the Law of God. O Young People think of it , begin now to be religious , because your youthful time may be all your time. Let me hint a few things more by way of argument.

1. Consider your youthful time is Gods time, the first fruits of your time is the Lords ; he required the first fruits as his due ; you rob God, if you do not give up your selves to him betimes.

2. Consider, your youthful time is the best time; now you are most active, vigorous, quick , as you are now more capable to understand any trade of life, so to take in the principles of Religion, if you would give your minds to it ; Religion will be more facile, and easy to you ; you are not possess'd with such evil notions , and corrupt princi-



principles, as you may be if you come to age; you will then be more indisposed, you will be habituated in sin, and the devil will have a stronger claim and interest in you, who will not be so easily put off; O then, mind Religion while you are young; it will be a great deal more delightful, and easy, and comfortable, if you begin betimes.

3. Consider, this timely beginning will prevent a great deal of guilt and trouble in your souls; when a man in a journey sets forth early, he goes on with comfort; but if he neglects the morning, and sets out late, he must run, and ride, and that in the dark: O they that set forth for Religion in the morning of their time, prevent a great deal of trouble and sin.

4. Consider, by this means you will be very desirable, grateful, delightful, acceptable to God and good men; O! to see an holy, humble, gracious spirit in young people, to hear them speak of the things of Christ, and find them pliable to the ways of God;

O what a pleasant sight is this? What delight do such to the Lord? Such have a principal share of Christs love, who seek him betimes, Prov. 8. 17. *I love them that love me, and they that seek me early shall find me*: 'Tis spoken by way of Emphasis and addition, those that seek me early shall be sure to find me; the Lord takes special notice of the love of his people in their youthful time, Jer. 2. 2. *I remember the kindness of thy youth*; O what a lovely sight! it delights God and Saints to see young souls, humble, holy, serious, savoury, heavenly, full of knowledg, full of zeal. O what a beauty is a young *Samuel*, a young *Abijah*, a young *Jeremiah*, a young *Timothy*? What honourable mention is made of these in Scripture! And it was the honour of *Andronicus* and *Junia*, that they were in Christ betimes, Rom. 16. 7. Oh if you give up your selves to Religion betimes, you will be exceeding acceptable to God, and good men.

5. Begin betimes to be religious, for hereby you will attain to a greater growth in Christianity, and settlement in the truth and wayes of Godliness; you shall bring more glory to God, be more serviceable to your generation, and lay up a greater and more sure foundation for glory; yea, the more eminent and abundant you have been in grace, the greater Crown of Glory will be set on your head in Heaven. O now you young people, bestir your selves, labour after knowledg, set apart time to read the Scripture and other good books, and be earnest with God to give you an heart, to know, and an eye to see the excellency of Jesus Christ; fly the lusts of youth, endeavour what you can to be under a faithful Ministry; and get into acquaintance and communion with good people, and cast off all vain company: O there is a great deal of advantage, by being in good company, they will instruct, counsel, comfort

comfort, and encourage you in your course of godliness. Consider what I have said, and the Lord bless these good counsels unto you.

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